St ATHANASIUS's

FOUR

ORATIONS

Againſt the ARIANS,

AND HIS

ORATION

Againſt the GENTILES.

Tranſlated from the Original by
Mr SAMUEL PARKER.

Vol. II.

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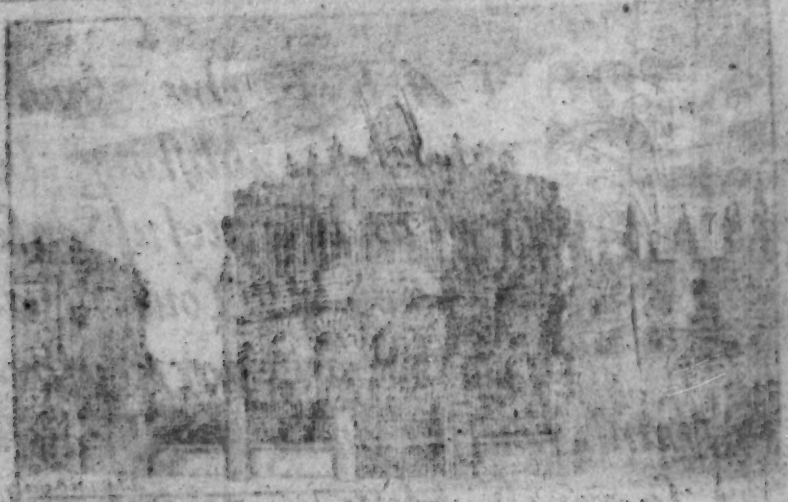

TO

Sir Hugh Paterſon,

BARONET.

Sir,

I TAKE this opportunity of publiſhing the Juſt and Grateful Senſe I have of Your Favours, and particularly to thank You for doing this Tranſlation ſo much Honour as not only to countenance it Your ſelf, but to

recommend it to the good Opinion of the Gentlemen of Scotland, *whose Readineſs to promote Undertakings that more immediately tend to ſerve the Intereſt of the Chriſtian Faith and Church I have ſo often experienc'd, that, in Juſtice to Them, I hope I may ſay without Vanity, that I could not expect leſs Encouragement from Them than I have met with, in the Proſecution of this Undertaking; eſpecially conſidering Yourſelf, Sir, and ſome other Gentlemen I am proud to be known to near You, have been ſo Active and Inſtrumental in the good Office of influencing thoſe worthy Intentions, and making Me ſhare largely of the kind Fruits of them.*

And I hope theſe Papers will not prove ſo Unſerviceable in Scot-

land

land *as wholly to disappoint the good meaning of so many Friends and Favourers. For I am afraid Ill Principles and False Tenets, even in Fundamental Points; have took the Advantage of and enter'd those wide Breaches which Schism has had so long an opportunity, and has employ'd it so vigilantly, and vigorously, to make in the Walls of your Sanctuary. For if the Foundations of a Church be Sapp'd and Pioneer'd to pieces, how should that Superstructure of Faith and Unanimity which rested on the Sound Tradition of it, any longer stand? But to divert Your thoughts and my own from so Melancholy a Subject, I shall rather give my self the Pleasure of contemplating the Divine Goodness in making such ample and effectual Provision for the Support and Subsistence of a suffering Church;*

for having plac'd, in his good Providence, such Heroick and Watchful Governours and Guides at the Head; particularly those Excellent and Venerable Prelates and Confessors, the Right Reverend Fathers in God, the Lord Bishop of Edinburgh, *the Lord Bishop of* Aberdeen, *and the Lord Bishop of* Dunblain; *whose truly Pastoral Labour, Courage, Patience, and Perseverance, I do not doubt but Heaven will crown, even in this Life, with a prosperous Anticipation of that glorious Recompence which is prepar'd for all Faithful Stewards in another. And I cannot but congratulate, upon this occasion, both them and their Clergy, upon that further Testimony and Pledge of their great Master's Protection and Favour, that Concern and Zeal, which so many of their*

Laity,

Laity, and particularly Your ſelf profeſs for the Preſervation of Epiſcopacy, which is that impregnable Bulwark, which Schiſm and Enthuſiaſm may Batter, but can never Demoliſh. And that the tedious and hot Siege it has ſo long endur'd in Scotland *may ſoon end in a State of glorious and laſting Tranquillity, and Your ſelf, Sir, be happy in Your Share of the Enjoyment of ſo great a Bleſſing, is the hearty Wiſh and Prayer of,*

Sir, Your

very Humble Servant

SAMUEL PARKER.

THE THIRD ORATION AGAINST THE ARIANS.

§. 1. THE Case of our obdurate Adversaries seems to be that, which *Solomon* describes; [1] *When an ungodly man is come into the Depth or Gulf of the wicked, he becometh a Scorner.* They have set their faces against the Truth, and resolv'd to hold-out, to the last Extremity, against Evidence and Conviction. When they can reason no longer, they will still dispute or talk on. And you may confute and silence them, but never convert or stagger them. [2] A common Prostitute does not behave her self more boldly and shamelesly in the Trade of Lewdness, than these wicked Men in the Culture and Propagation of Error and Impiety. When we have clear'd up the Genuin Sense and Import of those other Places of Scripture,

1 According to the *Septuagint*. In our Translation the Text runs thus, *When the wicked cometh, then cometh also contempt.* 2 The Father probably alludes to *Jeremiah* c. 3. v. 3. *Thou hadst a whore's forehead, thou refusedst to be ashamed.* a Prov. c. 18. v. 3.

which they produce for their cauſe, namely; [a] *The Lord created me*; and [b] *being made ſo much better then the angels*; and [c] *The firſt born among many brethren*; and [d] *The firſt born of every creature*; and [e] *Who was faithfull to him that made him*; and ſhewn that they are nothing to their purpoſe; Still the Poiſon of theſe Aſps is under their Lips; their Jaws ſupply new Venom; their Condition ſeems to be deſperate; [f] *Seeing they ſee, and do not perceive; and hearing they hear, and do not underſtand.* They have another Forked-Tongue left to dart againſt Chriſtianity. They have found out another Text to [1] ſplit the ſenſe of, and ſet at variance with it ſelf, even thoſe words of our Bleſſed Lord, [g] *I am in the Father, and the Father in me.* How, ſay they, is this poſſible in Your Senſe? Can the Son comprehend or contain the Subſtance of the Father; and, at the ſame time, the Father comprehend and contain the Subſtance of the Son? The Father is by the Son's own confeſſion Greater than himſelf, and can the Leſs incloſe and contain the Greater? And where at laſt is the wonder, if the Son be in the Father? Are not We ſo too? Does not the Scripture affirm, that [h] *in Him we live, and move, and have our being*? Thus Naturally do Stubborneſs and Inſincerity ſtupify and blind the Powers of the Soul. How ſad an Inſtance of it is this before us! That Men ſhould diſcourſe of and reaſon upon the Divine Nature, as if they were reading a Lecture upon Body or Matter! That they ſhould have no diſtinct

1 Διαιρέω, which the *Benedictin* Editors render by too general a word *exigitare*; whereas it ſhould have been *diſtrahere*, *divellere*, or the like.

a Prov. c. 8. v. 22. *b* Hebr. c. 1. v. 4. *c* Rom. c. 8 v. 29. *d* Coloſ. c. 1. v. 15. *e* Hebr. c. 3. v. 2. *f* Mark c. 4. v. 12. *g* John c. 14. v. 10. *h* Acts c. 17. v. 28.

notion of the Infinite Immaterial Properties of the Father and the Son! That their Apprehenſion ſhould not be able to reach the Suppoſition of an Immaterial Inviſible and Eternal Light, of an Inviſible Brightneſs of that Immaterial Light and Glory, of an Inviſible Subſtance, and an Immaterial Image and Repreſentation of that Inviſible Subſtance! Had they not been ſo loſt to common Senſe, as not to diſcern even the Poſſibility of theſe things; 'tis to be preſum'd they would not have allow'd themſelves in ſuch Sarcaſtical and Scornful Libertys of Blaſphemy. Had they not blunder'd ſo wofully in the firſt Leſſons of their Philoſophy, as to confound Spirit and Body, and to aſcribe the Properties and Affections of the latter to the former, they could not have made ſuch wild work as they have done with the Sacred Oracles of God. How much better had it been for them to underſtand and believe what our Saviour told them of his own Nature, in the plain and obvious ſenſe of the words? How much more excellent, and acceptable to God, is an Ingenuous Simplicity of Faith, and a ready Reſignation of the Underſtanding, than a [1] Sceptical Search after Doubts and Objections, and a vain Affectation of raiſing all the difficulties and perplexities that can be thought upon? However we owe the ſame duty to this Text of Scripture as to thoſe others which they have endeavour'd to carry off as Booty. We muſt let our Adverſaries ſee the Falſeneſs of their Interpretation; and to prevent the Infection of it, we muſt explain and illuſtrate the true Senſe to our Catholick Brethren. And firſt, we muſt

1 Ἐκ περιεργίας πιθανολογίας.

not understand those words, *I am in the Father, and the Father in me*, as if the Father and the Son were two distinct Essences or Natures, blended or inlaid into one another; As if they had that Affection which the Philosophers call *Penetration of Parts*, that is to say, as if they were like a Vessel, suppos'd to be capable of being doubly fill'd at once; As if the Father occupy'd the same Quantity or Region of Space as the Son, and the Son the same as the Father; Or however, as if either of them singly were an Incomplete and a meer Abstractive Being. If these things were possible in Nature, they could only belong to Bodies; and therefore to apply them to the Nature of an Infinite Spirit, is plainly and properly Atheism. The Father's Personality is Infinitely perfect and complete; and the Son's is the Plenitude of his Father's Substance. Agen; We are not to conceive the Father to be or to dwell in the Son, after the same manner, and in the same respect, as he is said to be or to dwell in his Saints. His Saints are not the Seat or Habitation of his Nature, but only of his Enlivening or Corroborating Grace and Influence: Whereas the Son is, in the very Substance and Nature of his Father, his Father's Infinite Power and Wisdom. The means by which all the Sanctifying Graces of the Holy Spirit are convey'd to us, is our Communion with the Son. But the Son has not his Sonship deriv'd or communicated to him by any sort of Intervention. No; 'Tis of his very Nature, of his Father's Substance, and Immediate from the Father. 'Tis true, we live, and move, and have our Being in God; that is, in Immediate Dependence upon the

the Support of his Power; but not as does the Son, in an Eſſential Union, and a proper Community, of Nature. The Father is as the Fountain of Life and Exiſtence; The Son is as the Water or Stream, which flows from that Fountain; and 'tis the Powers or Virtues of this Stream, that gives the Creatures their dependent Principle of Life, and Preſerves them in it. From our Living in God, we muſt not conceive our finite and dependent Life to be lodg'd in his, as an Accident or a Principle in a Subject: For then our Life would neither be Finite, nor Dependent, nor Ours. But we may conceive, and muſt confeſs, that our Principle of Life is as it were lock'd up in the Power, and graſp'd by the Providence, of it's Author.

§. 2. The Sophiſt *Aſterius*, that Champion in chief of this black Hereſy, has an Evaſion or Fallacy to blunt the Force of this Diſtinction; which we now come to conſider. "There is nothing "more, ſays he, in his Aſſertion, that he was in "the Father, and the Father in him, than that his "Revelations or Doctrines were not his own, but "his Father's; and that the Miracles which he "wrought, were indeed wrought by his Father; "and that he was only the Inſtrument of his Fa"ther's Power in working them." Had a little Child of four Years old dropp'd by chance upon ſuch Prattle as this, the Weakneſs and Immaturity of his Faculties might well enough have repriev'd him from Correction. But for a grave pretending Sophiſt, & an accompliſh'd Maſter of the Sciences, to waſt Ink and Paper in ſuch idle and empty Quibbling —— Why, he deſerves to be ſtripp'd of his Philoſophick Robes, & hiſs'd out of School. Nor

does this Petulancy become him any better as pretending to be a Chriſtian, than as a Profeſſor of Philoſophy. I am ſure St *Paul* never taught him to value himſelf upon [a] *enticing words of Man's Wiſdom*, nor to take pleaſure in drawing after him as many Companions and Accomplices as he can, into ſuch fatal Errors, [b] *underſtanding*, as the Apoſtle ſpeaks, *neither what he ſays, nor whereof he affirms*. The Son of God aſcribes ſuch and ſuch Incommunicable Perfections and Characteriſtick Properties to himſelf, that Only-Begotten Son of God, WHOM he affirms to be his Father's Word and Wiſdom, and the expreſs and adequate Image of his Father's Nature and Perſon. The Philoſopher attributes the ſame Properties and Perfections to all God's Creatures; He makes them intirely Common to their's and the Son's Nature. Nay, this pious and judicious Divine does not ſtick to ſay, that the Power of the Father is a Derivative Power. And this, I confeſs, is ſuch a Foundation, as will very well bear thoſe other Suppoſitions and Aſſertions, that the Son was made a Son by another Son, and that one *Logos* gave or communicated it's Power to another. Upon this Hypotheſis he might reaſonably affirm, as he does, that the Son did not ſay he was in the Father, in a Natural Senſe, as a Son, but Metaphorically, as Taught by him what himſelf taught, and working Miracles, not by his own, but intirely by the Power of his Father. And thus the Son of God and his Creatures are upon a Level, and their Natures perfectly Co-ordinate! For certainly if our Saviour meant no more in thoſe words, *I am in the Father, and the*

[a] 1 Cor. c. 2. v. 4. [b] 1 Tim. c. 1. v. 7.

Father

Father in me, than that his Words and Works were intirely his Father's, and not his own; then he ſaid no more, than what his Prophets and Apoſtles might, and have in fact, apply'd to themſelves. For this is no more than what *David* ſays, [a] *I will hear what the Lord God* [1] *will ſpeak in*, or *by me*. And that Propoſition of *Solomon* is equivalent, where he tells us, that *his words are ſpoken from God*. And was it not a principal Part of *Moſes*'s his Office and Miniſtry, to reveal and declare the Divine Dictates and Ordinances? Are not the Predictions of the Prophets generally introduc'd and prefac'd with a *Thus ſaith the Lord*? And did not the Holy Men of old aſcribe the Miracles, which they wrought, intirely to the Power of God? Did *Elijah* and *Eliſha* undertake to raiſe the Dead by any Power or Virtue in their own Perſons? Did they not call upon God himſelf to do it? When the latter cur'd *Naaman* of his Leproſy, he convinc'd him, not that He was a God, but that [b] *there was no God in all the earth, but in Iſrael*. It was not *Samuel*, but God at his requeſt, who [c] ſent Thunder and Rain in the time of Wheat-Harveſt. The [d] Apoſtles were particularly careful not to let Omnipotence be defrauded of the Honour of thoſe wondrous Works, which they were only concern'd in as Inſtruments. If therefore the meaning of *I am in my Father, and the Father is in me*, is only, that the Father imploys or makes uſe of the Son to reveal his Will, and work his Miracles; if this is all the Sonſhip, in regard of which he calls God his Father; Then the Prophets and

1 Λαλήσει ἐν ἐμοὶ. *Septuagint.* *a* Pſal. 85. v. 8. *b* 2 Kings c. 5. v. 15. *c* 1 Sam. c. 12. v. 17, and 18. *d* Acts c. 3. v. 12.

Apoſtles

Apoſtles might have ſaid as much of themſelves, and were all of them as truly and as properly the Sons of God as he. Which if they were; Then he could not be, what yet he confeſſedly is, the Only-Begotten Son and Word and Wiſdom of his Father.

§. 3. Had our Saviour deſign'd to affirm what our Adverſaries would make him ſpeak, he would ſcarce have declar'd ſo emphatically, *I am in the Father, and the Father in me*, but rather, I am in the Father as well as the reſt of the Prophets; and the Father is in me as he is or will be in You my Apoſtles. It could not have conſiſted with his great Piety, Humility, and Meekneſs, to expreſs himſelf in ſuch a manner, that any One would take it for granted, that He was in the Nature and Eſſence of his Father, his Eternal and Only-Begotten Son; at the ſame time that he deſign'd to affirm no more than this, that he was the Son of God only in Common with his Creatures, and that he was only an Inſtrument in the Hand of God as well as they. This, it ſeems, is the Notion our Adverſaries are reſolv'd to have of his Sonſhip. They cannot bear, that he ſhould be of the Subſtance of his Father; and therefore they make him talk abſurdly and falſely by their Conſtruction of his Words, *I am in the Father, and the Father is in me.* Words, which in the plain and obvious Meaning of them, cannot be true of any One but the Only-Begotten Son of God, who is in the Nature of his Father; as plain Reaſon tells us he muſt be, becauſe there cannot but be an abſolute and intire Propriety and Community of Nature between the Son and the Father, in like manner as there is between Brightneſs

neſs and Light, between the Stream and the Fountain; and conſequently, he that ſees the Son, ſees in him the Father, and cannot but know, that the Son is in the Subſtance of the Father, as having his Subſiſtence communicated to him out of that Subſtance; and agen, that the Father is in the Son, as communicating his Subſtance to the Son, as the Nature of the Solar Subſtance is in the Rays, the Intellectual Faculty in the Rational Soul, and the very Subſtance of the Fountain in the Waters of the River. Thus the Nature of the Father is recogniz'd and contemplated in that of the Son; and thus the Father is confeſs'd to be in the Son. The Father's Divinity and Eſſence is indeed the Son's; and therefore the Son utter'd a plain, and not a preſumptuous, Propoſition, when he aſſerted, that he was in the Father, and the Father was in him. And this obvious Senſe of the Words is, beyond all diſpute, confirm'd by what he had told the *Jews*, upon a former occaſion, *I and my Father are one*, ἓν, We have both one and the ſame Divinity and Eſſence.

§. 4. They are One; Not by Continuity, as Two Parts or Branches of the ſame Body conſtitute that One Body: No, nor as the ſame Perſon may ſuſtain diſtinct Denominations or Characters, may be ſometimes call'd a Father, and ſometimes a Son; Which was the Hereſy the Church condemn'd in *Sabellius*. But they are One, Two in One. For the Father is Perſonally the Father, and not the Son; and the Son is Perſonally the Son, and not the Father: Two in Perſonality; One in Eſſence or Nature. There cannot be the leaſt Diſſimilitude or Diſparity between Him

Him that is begot, and Him that begetteth. The Former is the expreſs and adequate Image of the Latter. All things that the Father hath, are the Son's; Which could not be, if the Son were a Diſtinct Eſſence, Another or a Second God: As he muſt be, if his Nature were adventitious and created. If his were a diſtinct Divinity, annex'd and extrinſecally united to that of the Father, 'tis certain there would be more Gods than One. For although the Son as ſuch cannot be otherwiſe than begotten of the Father, and conſequently cannot be the Father; yet as being begotten of the Father, he cannot but be God; and as being God, he cannot but be One in Eſſence with the Father: and therefore He and the Father are One, One in Propriety and Community of Nature, and One in Unity of Godhead. Thus Brightneſs is Light; The Splendor of the Sun is Co-eval with it's Body; 'Tis of it's very Subſtance; 'Tis not a Flame kindled or borrow'd from it, but 'tis the Offspring and Iſſue of it's Body. The Sun-beams cannot be ſeparated from that great Fund of Light. No Man in his Wits will ſuppoſe them ſubſiſting, after their Communication with the Planet it ſelf is cut off. And yet the Sun and the Brightneſs that flows from it are not one and the ſame thing. They are united and individual in the Subſtance of that Light and Heat, which cheriſhes the World, and paints the Face of Nature. And this is an imperfect Emblem of the All-glorious Divinity of the Son of God, which is indeed Eſſentially One with that of his Father. They are One Individual Subſtance; They are One God, and there is no other Gods beſide that One. And Both

being

being One in Eſſence and Divinity; It follows, that whatever can be affirm'd of the Father, may as truly and properly be affirm'd of the Son, except only the Relation of Paternity. Thus the Son is as expreſsly call'd God; [a] *The Word was God.* He is alſo call'd Almighty; Thus [b] *ſaith the Lord, which is, and which was, and which is to come, the Almighty.* St *Paul* emphatically declares him to be the LORD; [c] *To us there is but one Lord Jeſus Chriſt.* He calls himſelf *the Light*; [d] *I am the Light of the World.* And he aſſerts his Divine and Incommunicable Prerogative of Forgiving Sins, in defiance to the *Phariſees*, in thoſe Words, [e] *But that ye may know that the Son of Man hath power upon earth to forgive ſins.* The Scripture abounds with Declarations and Evidences of this kind. I ſhall mention here but two more; [f] *All things that the Father hath are mine*: and, [g] *All mine are thine.*

§. 5. The truth of it is; He cannot but ſee the Father in the Son, that hears the Perfections and Attributes of the Father aſcrib'd to the Son. And he cannot but ſee the Son in the Father, who hears thoſe Perfections and Attributes which are aſcrib'd to the Son, affirm'd and confeſs'd to be in the Nature of the Father. And how could thoſe Perfections be aſcrib'd to the Son, if he were not the Son of his Father's Subſtance? Agen; How could the Perfections of the Son be aſcrib'd to the Father, if thoſe Perfections were in their Nature diſtinct from & foreign to the Father's? The Son therefore cannot but be properly the Son of his Father's very Eſſence & Subſtance; and being So,

[a] John c. 1. v. 1. [b] Rev. c. 1. v. 8. [c] 1 Corinth. c. 8. v. 6. [d] John c. 8. v. 12. [e] Luke c. 5. v. 24. [f] John c. 16. v. 15. [g] Ibid. c. 17. v. 10.

he

he arrogated nothing in asserting, that whatever belonged to the Father, belonged to him. After he had declar'd, that He and his Father are One, he might very appositely appeal from Himself to his Works, in what he says afterwards; [a] *That ye may know and believe, that the Father is in me, and I in him*; he might very intelligibly inform St *Philip*, [b] that he that had seen him, had seen the Father. For there is a very remarkable Coincidence and Harmony in these three Texts. For what can be a clearer Consequence, than that the Son is in the Father, and the Father in the Son, if He and the Father are One? And if they are One in Divinity, One in Nature; then it follows unavoidably, that whoever hath seen the Son, hath seen the Father; whose Godhead (if I may say so) is conspicuous in the Divine Perfections and Powers of his Son. And this Doctrine may receive some Illustration from a familiar *Simile*. In the Imperial Coin, you have his Majestie's Image, all the Lines and Features of his Face. In the Emperor himself, you have the Living Picture of that Artificial Representation. There is such an exact correspondency between the Original and the Stamp, that he that has look'd upon the latter, may, without any impropriety, be said to have seen the former, and he that has seen the former, is conscious, at first sight, that he sees the face of him in the latter. And if the Coin it self were sensible how exquisitely it represents the face of the Emperor, and could speak to Those that were going to see his Majesty, after they had been looking upon that Picture of him, it would be natural for it to tell

[a] John c. 10. v. 38. [b] Ibid. c. 14. v. 9.

them,

them, "I and my Maſter are One. I am in him, "and he is in me. What you ſee in me, you will "ſee in him; and what you have ſeen in him, "you will own is exactly deſcrib'd in me." Accordingly the Emperors us'd to be worſhipp'd by their Statues; thoſe Figures exhibiting the juſt Proportions and Lineaments of the Men. To return then; As the Son has declar'd himſelf to be the proper and expreſs Image of his Father, it cannot be ſuppos'd but that he has all the peculiar and diſtinguiſhing Perfections and Attributes of his Father; that his and his Father's Eſſence is One. And this is fully expreſs'd by thoſe Phraſes of Scripture; [a] *Who being in the Form of God*; and, [b] *The Father is in me.*

§. 6. He is not in the Form of God by a Diviſive Participation, or only as a Sharer in the Divinity. But he is his Father's Plenitude; and his Nature is ſo perfectly adequate to his Father's, that it anſwers up (if I may ſay ſo) to the whole Immenſity of his Godhead. Had it not been for this Equality, he muſt have thought it Robbery to make himſelf Equal with God. There is a perfect Unity and Individuality of Infinite Eſſence and Attributes between Himſelf and his Father; Which is the Import of thoſe words, *I am in the Father.* We learn the ſame thing from St *Paul*, who tells us, that [c] *God was in Chriſt, reconciling the world unto himſelf*; As if he had ſaid, the Nature of the Father is the ſame with the Divine Nature of the Son, who having aſſum'd Human Nature reconciles it to his Father. Thus the Works of the Son are the Works of the Father; becauſe that Divinity of the Father which

[a] Phil. c. 2. v. 6. [b] John c. 14. v. 10. [c] 2 Cor. c. 5. v. 19.

wrought

wrought thoſe Works is in the Nature and Eſſence of the Son. Thus the Father is ſeen in the Son, becauſe all his Glory and Majeſty ſhines out with full Luſtre in the Son, and that Ineffable Scene demonſtrates the Father to be in the Son, even in his very Nature. As agen; This Community of Eſſence convinces us, that the Son is in his Father, even in his very Nature, and that it is impoſſible he ſhould ever be out of that Nature. If therefore, when we find in Scripture that whatever belongs to the Nature of the Father belongs alſo to the Nature of the Son, we do not underſtand This, as if God had only inveſted a Creature with Privileges and Perfections analogically anſwering to thoſe of his own Nature, or as if there was a Dividend of the Divine Immenſity between the Father and the Son, but, in the plain and proper Import of ſuch Aſſertions, that the Whole Nature of the Son is of and in the very Subſtance of the Father's Infinite Eſſence; Then, as I ſaid, we may aſſure our ſelves, that we are not miſtaken in the meaning of thoſe two Expreſſive Texts, *I am in the Father, and the Father is in me*, and, *I and my Father are One*. They are One; The Son as truly God as the Father, becauſe there is no Perfection, no Power, which the Father hath, and the Son hath not. And that the Son is Co-eternal with the Father, the very Nature of the Relation evinces. For no One is Father of a Son, nor can in a Phyſical Senſe be call'd ſo, 'till he has a Son. The Stile of Artiſt or Workman does not neceſſarily imply a Coexiſtence of Mechanical Works or Productions; and therefore it does not follow, that God could not be a Creator, before the Exiſtence of his Creatures.

Creatures. But he could not be a Father before he had a Son of his very Subſtance; and therefore his Paternity muſt have been Co-eternal with his Godhead. Accordingly, He that believes in the the Son, believes in the Father; becauſe the Object of that Belief is Co-eſſential and Con-ſubſtantial with the Father. And thus we have one, and but one Faith, in one, and but one God. The Divinity of the Son and Father is ſo perfectly Uncompounded and Individual, that whoever worſhips and honours the Son, cannot but worſhip and honour the Father in the ſame Act. In thoſe Addreſſes of Prayer or Praiſe which are made to the Son, the Father has an immediate Intereſt; and the Son the ſame, in thoſe Exerciſes of a fervent Piety, which the Votarie directs to the Father. And thus we believe in and worſhip one only God: For there is but One, and there cannot be Another. And therefore God, with ſelf-evident Truth and a very juſt Jealouſy, aſſerts his Unity in his Holy word. [a] *I am* (ſays he) *That I am*; and, [b] *There is no God with me* or *beſide me*; and, [c] *I am the Firſt, and I am the Laſt, and beſides me there is no God.* Moſt certainly God is but One; One Individual Eſſence from Everlaſting to Everlaſting. But God forbid, that this great Truth ſhould tempt us to exclude his Only-Begotten Son out of that Infinite Eſſence. He is in that One Only Ab-eternal Eſſence, the One and Only Word, Wiſdom, and Brightneſs of his Only Ab-eternal Father. He is the Firſt, from Everlaſting, as being the Plenitude of His Divinity, who is Firſt and from Eternity; as being properly and abſolutely God.

[a] Exod. c. 3. v. 14. [b] Deut. c. 32. v. 39. [c] Iſai. c. 44. v. 6.

And

And those frequent Assertions and Vindications of the Divine Unity God never design'd should be made an Argument against the Divinity of his Well-beloved Son; but only to caution and confirm Mankind against the Admission of any Created Being whatsoever to a Share or Competition in that Divine Worship, his Title to which is an Incommunicable Branch of the Creator's Prerogative. And this is so obviously and confessedly the Sense of those Places, that I need not here stay to prove it so.

§. 7. But since these Passages of Scripture too must be wrested and perverted to the prophane Purposes of these Blasphemers; Since they Retort them upon God, and Object them to us; Since 'tis a common Question with them, How God can be the One, the Only God, the First and the Last, from and to Eternity, and yet his Son be truly God too; and if his Son were as truly God as himself, how it could be true, what God says of himself, [a] *There is no God with me*; and, [b] *Hear, O Israel, the Lord our God is one Lord*; I shall take this Fallacy in pieces, as I have done the rest, that it may yet more notoriously appear, how maliciously these *Arians* are set against God. If they had ever heard of any Dispute or Competition between the Son and the Father, any opposite Claims to Divine Worship, as between God and some of his Creatures; the Father might be very well suppos'd to have asserted his Prerogative in these Expressions, as well against the Son as against the Creatures. If 'twere to be imagin'd, that the Father had occasion to guard against any seditious Design or rebellious Behaviour of the

[a] Deut. c. 32. v. 39. [b] Ibid. c. 6. v. 4.

Son,

Son, as when *David* was to defend and exert himſelf againſt the Uſurpations of *Abſalom* and *Adonijah*; ſuch a Suppoſition would direct us to interpret theſe Declarations, as ſo many Notifications of his Claim, and Expoſtulations with his Son, intended to prevent the Revolt and Apoſtacy of his Subjects. But if the very Contrary is undeniably true; if we cannot arrive at a right and true Knowledge of the Father, but by our Knowledge of the Son, who reveals him to us; if the Contemplation, the Viſion of the Father, is only practicable and poſſible in our Contemplation and Viſion of the Son; if the Son, while he ſojourn'd upon earth, did not ſeek or ſollicit his Own, but his Father's Honour; if accordingly, to one he ſaid, [a] *Why calleſt thou me good? none is good, ſave One, that is God*; and to another that ask'd him, [b] *Which is the firſt Commandment of all*, he anſwer'd, *Hear, O Iſrael, the Lord our God is one Lord*; if he told the People, that [c] *he came down from heaven, not to do his own will, but the will of the Father that ſent him*; if he told his Diſciples, that [d] *his Father is greater then he*, and that [e] *he that honoureth the Son, honoureth the Father, which hath ſent him*; If This be the Son's Account of himſelf, if there is this exact Harmony and good Agreement between Him and the Father; How dare theſe Men place the Son of God among thoſe Rivals of God's Majeſty and Invaders of his Honour, who are alone concern'd in thoſe other Places of Scripture, where God aſſerts and vindicates his Unity, and his Title to the Worſhip and Obedience of his Creatures, againſt their Incroachments and

a Luke c. 18. v. 19. b Mark c. 12. v. 29. c John c. 6. v. 38. d Ibid. c. 14. v. 28. e Ibid. c. 5. v. 25.

Uſurpations? And if the Father owns the Bleſſed *Logos* for his Son; that Man muſt either have loſt his Senſes, or imbib'd the ſtrongeſt Enmity and Prejudice againſt his Saviour, that ſuppoſes God the Father inculcated the Doctrine of his Unity, in oppoſition to the *Logos*, as well as to the Pagan Deities and the Objects of Idolatrous Worſhip. Such a Thought cannot enter into the head of a *Chriſtian*; at leaſt God forbid it ſhould. 'Tis not, I ſay, the Son of God, againſt whom thoſe Places, which preſs the Belief of the Divine Unity, are directed. But they wholly light upon that Throng and Multitude of falſe and fictitious Deities, which the Blindneſs and Folly of Men have form'd and conſtituted to themſelves. And there was occaſion enough for plain Precept, and frequent Declarations, againſt the Worſhip of theſe.

§. 8. No Man can ſerve the True God and theſe Uſurping Deities at once; he will either love the one and hate the other, or elſe he will hold to the one and deſpiſe the other. God's Infinite Goodneſs therefore and Tender Concern for the Welfare of Mankind diſpoſing him to recover Idolaters from the fatal Error of their Ways, he aſſures them plainly, that He is God alone, that He is What he is, the only Self-Exiſtent Power, and beſides him there is no God, &c. Aſſertions and Declarations, which, one would think, were more than ſufficient to convert, and draw, all Men unto Him, from their Fantaſtick Reverence and Worſhip of Them, which by Nature are ſo far from being Gods, that they are indeed *Nothing*. Suppoſe a Man, that had a mind to try his Skill at Painting, ſhould dawb a Board with a

Mixture

Mixture of Colours, to repreſent Light or Flame, and ſhould ſet it out in the Sun, and then call his Neighbours about him, and try if he could make them believe, that this fine Painting of his, which has not the leaſt Reſemblance towards Light, furniſhes out all the Colours they ſee, and the Light they ſee with, and that if it were not for That, it would be Dark Night at Noon; And the Sun reſenting This, ſhould ſpeak, in his Turn, to the People thus, *I only am the Luminary of the Day, and beſides me there is no other*; Certainly the Spectators would never infer from hence, that he deny'd there was any Brightneſs in his Rays, becauſe his Rays were not his Body; when they could not but ſee the proper Drift and Deſign of thoſe Declarations was, to rebuke the Confidence of this Dawber, that, if poſſible, would impoſe upon them the Belief of ſuch a groſs Abſurdity. Why then, when Almighty God declares, that He is What He is, that He is the Only God, and that there is none elſe beſides Him, muſt we conceive he propos'd or intended any more in this, than to undeceive and reduce the Worſhippers of Falſe Gods, and to certify them, that He was the only true One? And that his *Logos* could not be of the Number of theſe Falſe Deities, appears yet further from hence, that, when God utter'd theſe Declarations, he reveal'd and ſpake them by that very *Logos*. For that whatever the Father ſpake, he deliver'd by and thro' the Word, the Modern *Jews* only will deny. But their Infatuation and Malice cannot alter Truth and the Nature of things. It will be true ſtill, in ſpite of them and their *Arian* Brethren, that the Word, the *Logos* of the Lord,

came unto the Prophets, and that they heard him ſpeaking unto them. Now then, if the Father utter'd theſe very Aſſertions by his Word; if the Father neither ſpeaks nor does any thing but by his *Logos*; 'tis beyond the Skill of all the *Arians* and Atheiſts in the world, to make any reaſonable Man believe, that this Word of God, who ſpake, was himſelf one of the Beings againſt whom his Aſſertions were pointed; or that he was at all concern'd in the Imputation and Diſpleaſure they carried in them: As, to reſume our late Illuſtration, if the Sun had vindicated the Dignity of his Nature in ſuch Expreſſions as we made him ſpeak before, thoſe Expreſſions, inſtead of implying that his Rays or his Brightneſs were not a Part of his Nature and Subſtance, would, on the contrary, very plainly declare them to be ſo, and muſt be underſtood as a Rebuke of His Preſumption, who would perſwade his Neighbours that they were not ſo. 'Tis therefore evident, that it was far from God's Intention, to deprive his Son of the Tribute, due to him, of Divine Honours and Worſhip, when he declar'd againſt the Pretenſions of Heathen Gods and Idols, and publiſh'd his high Diſpleaſure at the Services done to them. And very remarkable it is, that God never thus aſſerted his Unity in the Beginning of the World, nor gave *Adam* any Caution or Precept againſt worſhipping any Other but Himſelf, altho' his Word, by whom he made all things, was then certainly with him. There was not as yet any Occaſion for ſuch a Prohibition, becauſe there was then no ſuch thing as Idols and Falſe Gods. But it afterwards became extremely neceſſary, when Mankind had rambled

from the Road of Truth into Darkneſs and Error, and were ſo beſotted, as to ſet up Gods for themſelves, according to their own unaccountable Fancies and Likings. God's Obteſtations againſt Idolatry were then very neceſſary to put a ſtop to it. And why may I not further obſerve, that the Divine Wiſdom, in theſe Aſſertions of it's own Unity, made Proviſion againſt the Doctrine and Practice, which God foreſaw theſe impious *Arians* would introduce, of worſhipping as God, a Being ſo far from being the expreſs and true Image of the Eternal God, that they ſuppoſe and affirm him to be out of the Divine Nature, and abſolutely foreign and unally'd to it?

§. 9. Wherefore, when the Father affirms, that He is the Only True God, he muſt not be conceiv'd to deny, that his Son, who affirms himſelf to be Ἀλήθεια, (Reality in the Abſtract, or Self-exiſtent) is alſo truly God. His Proteſts and Excluſions extend only to thoſe, who are but meer Phantoms and Meteors of Divinity; and are not only out of, but infinitely remote from, and abſolutely contrary to, that Sanctity, thoſe Attributes, that one Nature, wherein the Father and the Son are Eſſentially United. Thus our Lord thought it no preſumption to join [a] *Jeſus Chriſt, whom the Father had ſent*, with *the Father himſelf, the only true God.* Had he been a Creature, he would not have ſpoke of himſelf in ſuch terms of Equality. He would have taken care to bring in ſome ſuggeſtion or other of the Diſtinction and Diſparity between God's Nature and his. For what Fellowſhip has Self-Exiſtence

[a] John c. 17. v. 3.

with Dependency? what Proximity of Nature is there between Solid Subſtance and Empty Shadow? So that his joining and conſorting himſelf with the Father here is a plain Declaration and Aſſertion, that he is of the Nature and Subſtance of his Father, very God, truly and properly Begotten of very God. And this is the Doctrine, which St *John* receiv'd, and has deliver'd down to us. [a] *We are in him* (ſays he) *that is True*, Αληθινῷ, Self-Exiſtent, *even in his Son Jeſus Chriſt. This is the True* (the Self-Exiſting God) *and Eternal Life.* And this explains the meaning of the *Prophet*, where he tells us, that [b] *God Alone ſpreadeth out the heavens*, and of God himſelf declaring, that *He ſtretcheth out the heavens Alone, and ſpreadeth abroad the earth by Himſelf*: The Import whereof compar'd with St *John*'s Aſſertion, that the *Logos* is that God *by whom all things were made, and without whom nothing was made that was made*, is evidently This, that the *Logos* is comprehended in this Unity of the Divine Nature. And therefore, if, notwithſtanding God affirms, that He Alone made the Heavens, yet it is certain, that his *Logos* made thoſe very Heavens, and therefore muſt be conceiv'd to exiſt in, and of, the Infinite Subſtance of the only Creator; it follows, that when God declares himſelf to be One, to be the Only God, to be the Firſt and Laſt, theſe Expreſſions muſt be underſtood with this neceſſary Reſtriction, that the Perſon of God's Eternal *Logos* is in the Nature and Eſſence of this One, this Only God, this Firſt and Laſt; even as Brightneſs is in the Nature and Eſſence of Light. And his being thus in and of the Nature of his Father, by a proper

[a] 1 John c. 5. v. 20. [b] Job c. 9. v. 8. Gene-

Generation, is peculiar to the *Logos*, and incommunicable to any other Being. All the Creatures aroſe out of nothing, at the Command, and by the Power, of this Word; and their Nature ſtands as far remov'd from his, as Finite from Infinite. The Son only is Properly and Subſtantially Begotten of the Nature of his Father: And therefore that Aſſertion, *I am the Firſt and I am the Laſt*, is ſo far from countenancing the Cauſe of our Adverſaries, (as they think it does) that it utterly defeats and ruins it. For *The Firſt* here muſt ſignifie an Antecedency of Exiſtence, either from Eternity, or only in Order of Time. If they will ſay that it ſignifies only the latter, (becauſe the Son alſo affirms the ſame of himſelf, *I am Alpha and Omega, the Firſt and the Laſt*) Then their own Conſtruction obliges them to reckon God the Father among the Creatures too, to place him at the Head of them as the Eldeſt or Firſt-Created: And This is the higheſt Flight that Atheiſm and Abſurdity can reach. But if the meaning of his being Firſt, is, that he did not exiſt from ſome thing exiſting before him, and that no Perſon or Thing was in Being before him, but that he was the Eternal Author, the mighty Efficient Cauſe and Principle, of Subſiſtence and Life to all Succeſſive Beings whatſoever; and if he inſiſted upon this on purpoſe to expoſe the miſerable Folly and Vanity of Idolatry and Paganiſm; Then the Son's Primogeniture, his being the Firſt-born of every Creature, is evidently parallel to This, and declares him to be, as the Father here declares of himſelf, not the Firſt Among, but the Firſt Before, all Creatures; and that he is ſaid to be the Firſt-

begotten

begotten of, instead of the First-begotten before, the Creatures, as being more immediately concern'd in the Work of their Creation and Adoption. Otherwise, as the Father is *Alpha* and *Omega*, so is He the First in that First, the full and adequate Image of the First, as truly Begotten of his Father's Substance, as the Creatures were Made and Adopted by the immediate Application of his Mercy and Goodness.

§. 10. But they hope to Paraphrase away the Force of this Dilemma. They pretend the Church is wofully mistaken about this Unity and Likeness between the Son and the Father. They will have it, that it wholly consists in the exact Conformity of the Will of the Son to the Will of the Father; that the Son is One with the Father, because the Son's Apprehension and Judgment of things agrees perfectly well with the Father's, and because he declares and teaches nothing but what the Father approves of, as being True in it self, and the Discovery of his own good Pleasure. This is what some of them have said and writ; and there cannot be a more ridiculous and wild Imagination. For This is such a sort of Unity and Likeness, as other things besides the Son approach the Father in. The Blessed Spirits above, the several Orders of the Angelick Host, Principalities, Powers, Thrones, Dominations; nay, even the Material Host of Heaven, the Sun, Moon, and Stars, may, according to this Construction, as well assume the Name of Sons of God, of so many Words or *Logoi*, as our Blessed Saviour himself, and without arrogance affirm as well as he, that They and the Father are One. They punctually obey and execute the Commands of

of their Maker; and their Wills and Judgments are intirely conformable, and abſolutely ſubject, unto his; and had they not always been ſo, they had forfeited that high State and ample Sphere of Splendour and Glory, which the Rebel Angels loſt by their Pride and Apoſtacy, and which threw [a] *Lucifer, the ſon of the morning*, headlong *from Heaven.* If Angels and Stars preciſely conform and accommodate themſelves to the End of their Creation, and the Duty of their Stations and Functions, and therefore may modeſtly ſay, that They are One with God, Sons, Words, Wiſdoms, Expreſs Images of God, as well as our Lord himſelf; Then how can He be the Only-Begotten Son of God, his Only Word and Wiſdom, Expreſsly and Emphatically the Brightneſs of his Father's Glory and the Image of his Perſon? The World, ſince the firſt Ages of it, has not wanted even Men of that exemplary Goodneſs and thoſe exalted Virtues, wherein we are commanded to reſemble as much as we can our Father which is in Heaven. Such have been the Noble Army of Martyrs; Such before them, the Glorious Company of the Apoſtles; Such the goodly Fellowſhip of the Prophets; and Such agen before theſe, the Royal Succeſſion of the Patriarchs. Even at this Day (God be thanked) the Church is not quite deſtitute of Thoſe that approve themſelves Good and Faithful Servants unto their Lord; that are merciful as their Father alſo is merciful; that exemplifie that Precept of the Apoſtle, [b] *Be ye followers of God as dear children*, and practice that Imitation of St *Paul*, which he practic'd of *Chriſt.* And is every one of Theſe too a Word, and a Wiſdom, an Only-begotten Son of God, and

a Iſaiah c. 14. v. 12. b Epheſ. c. 5. v. 1.

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an Expreſs Image of his Perſon? How would ſuch a Propoſition ſound from the mouth of a meek and humble Saint, as, *I and God the Father are One*, and, *I am in the Father, amd the Father is in me*? Gods there are, and Sons of God, which [a] *are not like* or *to be compared unto the Lord.* But there is but one Genuin and Adequate and Perfect Image of the Father; We read but of One. 'Tis true, We our ſelves were Created in the Image of God, and We are call'd [b] *the Image and Glory of God.* But then 'tis not any thing in our Nature, which this Likeneſs and Glory conſiſts in; but the Genuin Image and Glory of God, even that Word and Son of his dwelling in us, which was Incarnate for us.

§. 11. And therefore this *Arian* Unity and Likeneſs of Purpoſe and Conſent is a wretched and ridiculous Shift; and inſtead of ſhaking or overthrowing, confirms and eſtabliſhes our Doctrine of a Natural Unity and a Specifick Similitude of Subſtance between the Father and the Son. For according to their Notion, the Creatures (as we have ſhewn) are like unto, and One with, the Father, as well as the Son. Indeed, according to Them, the Likeneſs and Unity would not be between the Father and the Son, but only between the Purpoſes and Sentiments of the Father and the Son; and therefore, properly ſpeaking, the Son would rather be Unlike the Father, becauſe the Revelations and Inſtitutions of the Father are perfectly diſtinct from the Subſtance of the Father. And This Unity and Similitude of Judgment and Conduct makes the Father no more than Nominally, Metaphorically, and Improper-

[a] Pſalm 86. v. 8. Ibid. 89. v. 6. [b] 1 Cor. c. 11. v. 7.

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ly, ſuch, and takes away all the Propriety and Expreſsneſs of that Image and Repreſentation of him, which the Scripture declares the Son is. For 'tis impoſſible, that he ſhould be the proper and expreſs Image of the Father's Perſon, and yet have nothing Common with him in his Nature. St *Paul* aſſented to and taught no other Doctrine or Precept, but what our Lord reveal'd and approv'd. And will any One call This a Unity or Likeneſs of Nature between the Son of God and his Apoſtle? It appears then, how miſerably our Adverſaries are miſtaken; and that the Father and the Son are One in Eſſence; that the Nature of the Son is Specifically like unto, and begotten of, the very Subſtance of the Father, even as Children are Specifically the ſame with their Parents, and come from their Subſtance; and as the Rays of the Sun are congenial with, and flow from, it's Body. And in conſequence of this Unity of Nature, the Father is ſaid to Work or Do whatſoever the Son Works or Does; And when the Son comes unto, and makes his Abode with, his Saints, the Father alſo comes to them, and abides with them, in the Son: For ſo runs that gracious Promiſe of our Lord, [a] *I and my Father will come unto him, and make our abode with him.* For where-ever the Brightneſs of the Father's Glory and the expreſs Image of his Perſon reſides, There the Father undoubtedly reſides; as where there is Brightneſs, there cannot but be Light. Accordingly we find (as I obſerv'd before) that the Son beſtows Grace and Peace as well as the Father; Elſe St *Paul* would not have ask'd it or pronounc'd it as well from the One

[a] John c. 14. v. 23.

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as the Other, in his usual Form of Benediction, [a] *Grace to you, and Peace from God our Father, and the Lord Jesus Christ.* The benign Influences and Graces, which the Son sheds and showers upon our Souls, are numerically the same with the Father's; as the Body and the Rays of the Sun jointly diffuse one and the same Light, and as the Sun's Illumination is the Immediate Work and Effect of his Rays. As plainly has St *Paul* express'd and asserted this Unity of Nature between the Father and the Son, in that Petition of his, [b] *Now God himself and our Father, and our Lord Jesus Christ direct our way unto you.* Where, in the Original, the Verb *Direct* is not Dual or Plural, as it ought to be in Grammatical Construction, if the Benefit of this Direction were to proceed, partly from the Father, and partly from the Son; if it were to be the joint Work of two Separate Individuals: But it is Singular, and lets us understand, that the Father is the Author and Donor of this and all Benefits and Graces thro' and in his Consubstantial Son. And these Consequences and Reasonings are so just and clear, that were not all Remains of Shame and Modesty quite smother'd and extinct in our Adversaries, they could not but submit to them.

§. 12. Were not the Father and the Son thus united in Nature, were they not as Inseparable as Light and Brightness; the Son's Part or Concernment in the Distribution of Mercies and Graces would be superfluous and unaccountable. This is a Province, which the Father himself would not only be very Sufficient for, but which indeed is proper and peculiar to the Creator, and,

[a] Rom. c. 1. v. 7. & alibi. [b] 1 Thess. c. 3. v. 11.

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in the nature of it, impoſſible to be communicated to the Creature. And therefore, being aſcrib'd or appropriated as well to the Son as to the Father, it demonſtrates their Unity of Nature. No Chriſtian can be ſuppos'd to invoke God and his Angels, or any other of his Creatures, as Colleagues or Partners in the Power of conferring thoſe Benevolences and Graces, which are the Gift of God. [1] *May God and his Angel Gabriel, or Michael, grant unto you*, would be a new and extraordinary Sort of Prayer. But, *God the Father and his Son Jeſus Chriſt grant unto you*, is perfectly agreeable to Scripture, and the Univerſal Practice and Tradition of the Church; and informs us, that as it is in the Power of the one as well as of the other, to anſwer our Prayers, and put us in Poſſeſſion of what we deſire, ſo the One is as truly and properly God as the Other. All Neceſſarys and Comforts, whether Spiritual or Temporal, are convey'd to us by and thro' the Son; and indeed whatever the Father acts or does, he does by the Son, whom he has made, not only the Mediator of his Covenants, but a Security for the Performance of his Part of them. Perhaps the Form of *Jacob*'s Benediction, when he bleſſed his Grandſons *Ephraim* and *Manaſſes*,

1 The *Benedictin* Editors would reconcile this Paſſage with the Invocation of Angels and Saints, which, they tell us, only implies a Capacity of Interceding, and not of Beſtowing, in thoſe Creatures. But then, if they pleaſe to conſider, that God has not, in his Word, commanded or encourag'd, but diſcountenanc'd and forbidden, any addreſſes to any other Interceſſour in Heaven but to our Only Mediatour; (1 *Tim.* c. 2. v. 5.) They muſt confeſs, that even to apply to Creatures There for this Interceſſion implies in thoſe Creatures a Capacity of Beſtowing What it properly belongs to Chriſt, as our Mediatour, to Beſtow; and that therefore their Diſtinction is far from reconciling St *Athanaſius*'s Doctrine here with the Doctrine and Practice of the preſent Church of *Rome*.

may

may be urg'd againſt us. [a] *God* (ſays the Patriarch) *which fed me all my life long unto this day, the Angel which redeemed me from all evil, bleſs the lads.* But we muſt not ſuppoſe him ſo wretchedly miſtaken, as if he requeſted his Grandchildren's Protection and Proſperity, as much at the hands of God's Creatures (for God's Angels are no more) as from God himſelf, the Creator; as if he put a neglect upon the God, which always ſuſtain'd and preſerv'd him, and thought himſelf ſecurer in recommending his Poſterity to the Care of Angels too; as if he propos'd to make them a ſort of Truſtees. The Angel that had redeem'd *Jacob* from all evil, was not a Created Angel. He was the Word and Son of God, and is made, in this Prayer, a joint Object of Worſhip with the Father, becauſe the Father protects and redeems and delivers by the Son. This is that [1] [b] *Wonderful Counſeller*, or that *Angel of Great Counſel*, call'd ſo by the Prophet *Iſaiah*. And the Patriarch might as properly ſtile him his Angel of Benediction and Deliverance, as the Prophet call'd him, [2] what *Jacob* probably foreknew he would, *the Angel of* God's *Great Counſel*. Nor is it conceivable, that *Jacob* would addreſs himſelf to God for a Benediction upon himſelf, and not to God, but to one of his Angels, for a Benediction upon his Grandſons. If he ſet ſo high a Value upon God's immediate Protection and Favour, that he was (if I may ſay ſo) Piouſly Rude to him, detain'd him by Force, and told him, that [c] *he would not let him go, except he bleſſed him*, (and that the Perſon, whoſe Benediction he would not be deny'd, was God

1 Μεγάλης βυλῆς ἄγγελος, *Septuagint.* 2 Τοῦτον —— εἰδὼς καλούμενον.
a Gen. c. 48. v. 15, & 16. b Iſai. c. 9. v. 6. c Gen. c. 22. v. 26.

himſelf,

himſelf, the Patriarch aſſures us; [a] *I have ſeen God*, ſays he, *Face to Face*) we cannot imagin, that he would recommend ſuch Near Relations to the Patronage of any Inferiour, any Created Being whatſoever. The Angels are all Miniſtring Spirits; their good Offices are the Fruit of their Obedience to their Maſter. Thus [b] Angels were deputed to go before and conduct the Children of *Iſrael*, [c] to clear the Land of Promiſe of all their Enemies, the *Amorites*, &c. and to lead and guard them thro' all the Difficulties and Dangers of ſo long a March. And yet all this Superintendency and Tutelage was not properly Theirs, but God's, who employ'd and ſent them, and who alone is able to defend and deliver whom he will, and who therefore choſe to ſhew himſelf Perſonally to *Jacob*, when he aſſur'd him, [d] that he was with him, and would keep him in all Places, whither he ſhould go. It was the ſame Almighty God, that came to *Laban*, and prevented his evil Purpoſe againſt *Jacob*, and commanded him not to ſpeak [1] roughly or paſſionately to him. And This was that God, of whom *Jacob* implor'd Safety in that Prayer, [e] *Deliver me, I pray thee, from the hand of my Brother, from the hand of Eſau, for I fear him*; and of whom he declared to his Wives, [f] that he had not ſuffered *Laban* to hurt him.

§. 13. And the Royal Prophet apply'd himſelf to this God for Deliverance and Reſcue, as we learn from himſelf: [g] *In my diſtreſs I cried unto the*

1 In our Tranſlation the Text is worded thus; *Take heed that thou ſpeak not to Jacob either good or bad.* But the *Septuag.* has it thus; Φύλαξαι σαυτὸν, μὴ ποτε λαλήσῃς μετὰ Ἰακὼβ πονηρά. *a* Gen. c. 22. v. 30. *b* Exod. c. 23. v. 20. *c* Ibid. c. 33. v. 2. *d* Geneſ. c. 28. v. 15. *e* Ibid. c. 32. v. 11. *f* Ibid. c. 31. v. 7. *g* Pſal. 120. v. 1, 2.

Lord,

Lord, and he heard me: Deliver my ſoul, O Lord, from lying lips and from a deceitful tongue. This was the Lord, whom the ſame Prophet celebrated in that *Pſalm* of Thanſgiving, (*Pſal.* 18.[a]) *in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul; and he ſaid, I will love thee, O Lord my Strength. The Lord is my Rock, my Fortreſs, and my Deliverer.* And it was the Goodneſs of this God, which the Apoſtle, after having paſſed thro' a long [b] Warfare of Sufferings and Perſecutions, acknowledges and commemorates; 'Twas this God, who delivered him from ſo great a Death, and in whom he truſted, that he would yet deliver him. 'Twas not any Creature, but God himſelf, that bleſs'd his Servants *Abraham* and *Iſaac*. 'Twas the Divine, and not an Angelick, Benediction, which *Iſaac* pray'd might deſcend and reſt upon his Son *Jacob*; [c] *God Almighty bleſs thee, and make thee fruitful, and multiply thee, that thou mayeſt be a multitude of people; and give thee the bleſſing of Abraham* (' *my Father.*) Upon the whole then; If Bleſſing and Deliverance come from no other but God; if *Jacob* ow'd his ſafety and preſervation to God alone; and if he ſought and requeſted it for his Grandſons only from him; 'Tis clear and certain, that the Angel, whom he joins with God in his Prayer for their Safety and Happineſs, could be no other than God the Word and Son; and the reaſon why he ſtil'd him an Angel, was, becauſe he receiv'd the Knowledge of God's Will and Purpoſes immediately from him; Which makes this place of Scripture Correſpondent and Parallel to

1 Τῦ πατρός μου is added in the *Septuag.* a v. 1, 2. b 2 Cor. c. 1. v. 10. c Gen. c. 28. v. 3.

that

that Form of Apoſtolick Benediction, [a] *Grace to you, and peace from God our Father, and the Lord Jeſus Chriſt.* As the Grace to be conferr'd was Individually One; ſo was the Nature and Eſſence of the two Perſons, the Son and the Father, of whom it was ſought or requeſted: And therefore Both were to be jointly mention'd and apply'd to. It flows From the Father, but Thro' the Son; And tho' we receive it immediately from the Son, 'tis nevertheleſs the Father that communicates it, in and by the Son. And this is fully and diſtinctly expreſs'd by the Apoſtle, in the firſt Epiſtle to the *Corinthians*, c. 1. v. 4. *I thank my God always on your behalf, for the Grace of God, which is given you by Jeſus Chriſt*; As it is ſhadow'd and reſembled in the Nature of a Luminous Body, and the Rays or Brightneſs that belong to it. The Luminary enlightens the Surface it ſhines upon, not immediately it ſelf, but by the Action of it's Rays; and the Rays overſpread the ſurface of the Objects they light upon, with that Luſtre, which is emitted from the Body of the Luminary. Thus the Son is Beheld in the Father, as being the Brightneſs of his Infinite Glory; and thus the Father and the Son are One Eſſentially.

§. 14. But there is no ſuch Unity or Community of Action and Operation between God and his Creatures. No Angel, no Created Being, can properly co-operate with him. He is indeed the Singular and Only Efficient Cauſe, of which their whole Original and Subſtance, and all their Properties, and Powers, are the Production and Effect. He is One and Alone. Their Natures and Abilities are perfectly diſtinct from, and infinite-

[a] Rom. c. 1. v. 7.

ly inferior to, his. They were made themſelves, and cannot make any thing. And as they cannot be God's Aſſociates or Partners in the Production of Effects; neither can they be ſo, in the Donation of Bleſſings. Not the Brighteſt Angel in Heaven will preſume to ſay, that he that had ſeen him, had ſeen the Father; nor the Weakeſt Mortal upon earth be ſo miſtaken, as to ſuppoſe, if he were to ſee that glorious Angel, that he ſaw the great *Jehovah* himſelf. Is not all the Heavenly Hoſt a Retinue of [a] *Miniſtring Spirits, ſent forth to miniſter*? And what is one great part of their Function and Employment, but to carry the glad Tidings of God's Vouchſafement of thoſe ſpecial Favours and Felicities, of which his Word and Son is the proper Conveyancer? And do we not find the Angels uſhering in their Meſſage with an humble Confeſſion of their Miniſterial Character? When *Gabriel* came to *Zacharias*, and to the Bleſſed Mother of our Lord, he told them, that God ſent him unto them. And thoſe Holy Perſons, with whom God was pleas'd to hold this Extraordinary Commerce, knew very diſtinctly, When they had ſeen only an Angel, and When they had ſeen God. *Zacharias* only ſaw an Angel; But *Iſaias* beheld the Lord. *Manoah*, the Father of *Samſon*, ſaw only an Angel; Whereas *Moſes* was admitted to an Intuition of God. 'Twas an Angel, that appear'd to *Gideon*; But it was God, that appear'd to *Abraham*. They diſtinguiſh'd and knew very well, whether an Angel or God himſelf convers'd with them. The *Criteria* between God and his Creatures were as evident and plain, as their Natures were dif-

[a] Hebr. c. 1. v. 14.

ferent

ferent and remote from one another. Not but at the ſame time that the Viſion might be only of an Angel, the Voice or Revelation might proceed immediately from God; as when [a] *the Angel of the Lord appeared unto Moſes in a flame of fire out of the midſt of a buſh; God called unto Moſes out of the midſt of the buſh, and ſaid, I am the God of thy Father, the God of Abraham, the God of Iſaac, and the God of Jacob.* The Angel that appeared was not the God of *Abraham*; and therefore God himſelf was there delivering himſelf in or by the Angel. The Angel was Seen, and God was Heard. That God, that ſpake afterwards to *Moſes* in a Pillar of a Cloud, made himſelf known unto him upon the Mount by the Viſion and Voice of an Angel; as he alſo appear'd and diſcover'd himſelf to *Joſhuah* in the ſame Angelick Form. Now 'tis not to be queſtion'd, but God ſpeaks by his *Logos* or Word, and not by any Perſon or Creature elſe. Which *Logos*, being in the very Nature of the Father, Inſeparable from the Father, and Equal in Perfection to the Father; the Father's Operations, Efficiencies, and Donations, are truly and properly the Son's; and he that knows he has ſeen the Son, or heard the Word, knows, that he has not ſeen an Angel, nor any Creature Superior in Excellence and Power to Angels, nor any Creature whatſoever, but God himſelf, the Father: As he that ſees the Light of the Sun ſhining round about him, does not want to be told, that the Sun it ſelf diffuſes that Brightneſs in it's Rays.

§. 15. And the Holy Scripture applys ſuch *Similes* and Illuſtrations as This of Light or

[a] Exod. c. 3. v. 2, 4, 6.

Brightneſs, to the Doctrine we are concern'd for; and very ſignificant and uſeful they are, for ſhewing the Traitour *Jews* and the Calumniating *Gentiles*, how groundleſsly and maliciouſly they accuſe the Church of *Polytheiſm*. It might indeed be ſaid, that we aſſert a Triplicity of Fathers or Gods, with the *Marcioniſts* and *Manichees*, if we compar'd the Three Perſons to a Triplicity of Suns in the Firmament. But no ſuch Objection can be faſt'ned upon Men, that explain themſelves by the Inſtance of One Sun, and the Unity of it's Body, Rays, and Brightneſs. We ſtrenuouſly teach and maintain the Doctrine of One Firſt Cauſe and Author of all things. We do not imagin the Son to be a different Mode of Divinity from his Father, or only a Collegue and Aſſeſſor with him in Godhead. We affirm that His and his Father's Godhead are One; and that His cannot be a diſtinct or ſeparate One from the Father's, becauſe 'tis begotten of the very Subſtance of the Father. But the *Arians* muſt own themſelves to be both Polytheiſts and Atheiſts, by Principle. They acknowledge the Son to be God as well as the Father, tho' diſtinct from the Father; and they confeſs the Holy Spirit likewiſe to be ſo, at the ſame time that they affirm Both to have been made out of nothing, that is, not to be God. For poor Men! they are under this unhappy Neceſſity, either of denying the Son to be God, or (if they have not the Courage to do this, becauſe the Scripture expreſsly declares him to be ſo, and yet will not allow him to be properly God, but affirm, that his Nature and Subſtance are intirely diſtinct and ſeparate from his Father's) of confeſſing, that, according to their

Hypotheſis,

Hypotheſis, there are more Gods than One. They have but one way to elude this Dilemma; and that is, to affirm, that the Son, tho' God, is only ſo κατὰ μετοχὴν, becauſe of his Immediate Dependence upon and Conſervation by the Divine Attributes: And then all Creatures are Gods too as well as the Son. Which would be ſuch an impious Notion as would be very far from making their Hypotheſis more plauſible. The Vizor is uglier than the Face. What! The Word of God no more a God than any one of the meaneſt of God's Creatures! — Let the very Suppoſition be baniſh'd our memories for ever. The Divine Nature cannot but be One. 'Tis One in the Father and in the *Logos*. God is one; the Father is one Eſſence, Subſiſting in himſelf, Omnipreſent and Infinite; and this Divinity both is, and manifeſts it ſelf, in the Son, by whom he acts or ſpeaks in all places and at all times. The ſame Divinity is alſo in the Holy Ghoſt, Operating and Influencing by the Word in that Bleſſed Spirit. And this explains and juſtifys our Doctrine of the Unity in Trinity; which, One would think, even Prejudice it ſelf ſhould confeſs to accord much better with the firſt Dictates of Reaſon and Principles of Religion, than this new *Arian* Invention of an *Ariſtocracy* of Gods.

§. 16. If the Word was from Nothing, and is a Creature; either they muſt own, that he is not God in Eſſence; (For That a Creature cannot be) or if, out of a forc'd Complement to the Words of Scripture, they will go on to call him a God; to hail him King of Heaven and Earth, as his Crucifiers hail'd him King of the *Jews*; 'tis impoſſible for them to deny, that there are Two

Gods, and that This is their Doctrine; One the God that created, and the other a God whom he created. Thus they have got two Lords and two Masters to serve, One an Unmade, the Other a Made One. Thus they Believe Double; and their Creed does not begin with *I believe in God*, but *I believe in two Gods, One, the Maker of Heaven and Earth, the Other Created by him*, or rather *invented and brought to light by my Master Arius*. And this strong Delusion and Infatuation seems not a little to distress and distract them in their Practice. If they turn their faces to the Worship and Altar of the Uncreated God, they must turn their backs upon the Factitious One; and if they lift up their eyes towards the Created One, they must first take them off from Duty to the Uncreated. Both cannot be worshipp'd in One Act, or beheld at One View; because there is no manner of Union or Affinity between their several Natures, Properties, and Operations. And besides, if our Adversaries will allow of Two Gods, they cannot stint themselves; they may even with as good a Grace, and perhaps with a better, admit Two Hundred. And therefore, if they would deal fairly with Mankind, they ought to own the Gentiles for their Brethren, and heard with them as such. For what is Paganism but Worshipping and Serving a Creature instead of the True God the Creator? And this is their Religion and Practice, tho' 'tis by no means convenient for them to own it in Terms; because there are none of their deluded Implicit Followers so very weak and blind, but would be alarm'd at such a plain Confession, and leave them in a fright. And no doubt for the same reason they take so

much

much care to buzz that Fundamental Propoſition, as they call it, continually into the Ears of their blind Bigots; *We deny that there can be two Unmade Beings.* And ſo you may deny. But what then? You confeſs aud worſhip Two Gods, of Natures Irreconcileable, the One Made, the Other Unmade. All the difference between you and the *Gentiles*, is, that they worſhip One Unmade and Many Made, and you worſhip One Unmade and but One Made. But this, at the bottom, is no real Diſcrimination; For your One Made muſt be as truly Made as All their Made Ones; and All their Made Gods can boaſt a Community of Nature with your One. They are Creatures; and ſo is He. Behold the frightful and miſerable Effects of ſuch a Daring Spirit of Singularity, of ſuch affected Novelties and Deviations from the Original Faith! Their Profeſſion of Chriſtianity has only turn'd to an Opportunity of inſulting and ſpurning at their Saviour. Unbelief is not half their Crime; They are Apoſtate Infidels. The Crucifiers of our Lord will riſe up in Judgment againſt them, and condemn them. Theſe Hereticks have betray'd, affronted, crucify'd, renounc'd and deny'd Him, in whom they firſt believ'd, and whom even ſtill they pretend to worſhip. They are at Open War with God, and in firm Confederacy with the very Heathen. They wallow with pleaſure in all the mud and filth of the Gentile Atheiſm and Prophaneneſs; and they dedicate themſelves to the Service and Worſhip of more Gods than One, as zealouſly as the very Votaries of *Jupiter*. But O that they would know and conſider, that there is but One True God, and that he has but One Son and Word, who, his beloved Apoſtle

tells

tells us, is God, and who cannot be otherwiſe, being the Expreſs Image, the Only Expreſs Image, of his Father's Subſtance! And this He himſelf has in Effect aſſerted in that part of his Expoſtulation with the *Jews*, (*John* c. 5. v. 37, 38.) *The Father himſelf which hath ſent me, hath born witneſs of me. Ye have neither heard his voice at any time, nor ſeen his Shape. And ye have not his Word abiding in you: for whom he hath ſent, him ye believe not.* Here we find the Shape or Image of God mention'd in Conjunction with his Word; Here the Word of God informs the *Jews* What he is, even the Image, the Repreſentation and Shape, of his Father, and accuſes them for not receiving and believing in that Word, which is the Shape or Image of God, becauſe they did not receive and believe in him who ſpake theſe words unto them. This is He that made himſelf viſible to the Patriarch *Jacob*, that gave him his Benediction, and chang'd his name from *Jacob* to that of *Iſrael*. And the Sacred Hiſtory of that Interview expreſsly teſtifies and confirms, what he told the *Jews*, that he is the Shape or the Image of God; For the Text tells us, that [a] *the Sun roſe upon Jacob as he paſſed over Penuel*, (the Face of God) the Place which *Jacob* ſo call'd, becauſe, as himſelf declares, he had there *ſeen God face to face*. And this Shape, this expreſs Image of God, has further aſſur'd us, that [b] He that hath ſeen him, hath ſeen the Father; that He is in the Father, and the Father in Him; and that [c] He and the Father are One, even One Eſſence and Subſtance. Thus the Godhead is ſtill One; and our Faith in the Father and the Son is One Faith in One God.

[a] Gen. c. 32. v. 30, 31. [b] John c. 14. v. 9, 10. [c] Ib. c. 10. v. 30.

We

We read and know, that the Word is God, and being ſo, he muſt be of and in the very Eſſence of his Father, his Son Conſubſtantially. And conſequently [a] *the Lord our God is one Lord*, as his Servant *Moſes* taught his People.

§. 17. Our Adverſaries ſtill rub their foreheads. They would bear us down with confidence; and becauſe they will not go to Truth, why Truth muſt come to them. "Make your moſt of what "you have brought in Reply, ſay they, to thoſe "Expoſitions and Arguments we have advanc'd "hitherto; yet there remains a tough Obſerva- "tion for you to try your ſtrength upon. We af- "firm, that the Father and the Son are One, and "that the Father is in the Son, and the Son is "in the Father, as the Father and We are One, "and as the Father is in Us, and We in the Fa- "ther, and no otherwiſe. And for this we ap- "peal to the plain and expreſs Words of *Chriſt* "himſelf, petitioning his Father to admit us to "this Union; [b] *Holy Father, keep through thine own "name thoſe whom thou haſt given me, that they may "be one, as we are*; and a little afterwards, [c] *Nei- "ther pray I for theſe alone, but for them alſo, that "ſhall believe on me through their word: That they "all may be one, as thou, Father, art in me, and I "in thee; that they alſo may be one in us; that the "world may believe, that thou haſt ſent me. And the "glory which thou gaveſt me, I have given them; that "they may be one, even as we are one. I in them, "and thou in me, that they may be made perfect in "one, and that the world may know, that thou haſt "ſent me."* Their Deduction or Inference from theſe Expreſſions in this Prayer of our Lord runs

[a] Deut. c. 6. v. 4. [b] John c. 17. v. 11. [c] Ibid. v. 20, 21, 22, 23.

thus:

thus: "If the Son and the Father are one, and "if the Son is in the Father only in the ſame "ſenſe and manner as we are made or become "one with and in the Father; what Evidence or "Proof can be pretended to reſult from thoſe "Propoſitions alledg'd by you, *I and the Father "are One*, and, *I am in the Father, and the Fa-"ther is in me*, of the Truth of your Doctrine, "that the Son is in and of the Subſtance of his "Father Eſſentially and Phyſically? For if theſe "laſt Aſſertions declare him to be ſo, thoſe other, "which we argue from, as plainly declare Us "likewiſe to be ſo. But if it cannot be inferr'd "from the Text we bring, that We are ſo; as "little will thoſe you inſiſt upon ſupport your "Doctrine, that He is ſo." Such Streams and Clouds of Brimſtone come rowling out of their Mouths; mere empty Smoak, that can have no other effect than to diſcover, from what Quarter they ſuck'd it in, and with what Diabolical Deſperation and Madneſs they are convuls'd and agitated. They ſeem to have copy'd after *Satan* in that Reſolution of his, [a] *I will aſcend into heaven, I will be like the moſt High.* For what elſe is the meaning and purpoſe of Equalling and Levelling the Graces and Privileges, which Men receive from and hold of God, with the Divinity it ſelf of the Donor? No ſooner do they find themſelves honour'd by God with the Titles of Sons and Children, but preſently they are Tranſported with Ambition and Pride, and muſt fancy themſelves as great and glorious Beings as even God's Eternal and Subſtantial Son. If our Bleſſed Lord is ſo good and gracious as to intreat and ſupplicate his Father, that his Diſciples may be one

[a] Iſai. c. 14. v. 13, 14.

one as his Father and himſelf are; nothing leſs will ſatisfie their Vanity and Preſumption, than that they forſooth! are to commence as truly Sons, and to ſtand in as near and as high a Relation to the Father, as the very Offspring of his Eſſence; that They are to be in the Father as much as He, and the Father in Them as much as in the Son; forgetting that This was the Arrogance, Uſurpation, and Rebellion, which coſt their Father, the Devil, his Place in Heaven.

§. 18. Is it ſo, that Our's and the Nature of the Divine *Logos* are ſo perfectly the ſame? Did the Father make Him as well as Us, only perhaps an Age or two ſooner? Why then, as we have had occaſion to ſay before, let him take his Place accordingly, and fall back into the Rank of his Fellow-Mortals; let him underſtand his diſtance as well as we; let him forego thoſe Diſtinctions and Titles of the Only-Begotten, the Only *Logos* and Wiſdom of the Father; and let every one of us call himſelf the Word, and Wiſdom, and Son, of God, as being as truly ſo in our Nature as *Chriſt* himſelf. All things of the ſame Species or Kind have a common Right and Title to the Name of that Species; and Seniority makes no Difference. Human Nature was the ſame a thouſand Years ago as 'tis at this Inſtant. St *Paul* was as truly a Man as *Adam*; and the Child that was born but yeſterday has the Eſſence of a Man as compleat as St *Paul* had. And therefore, if the Time or Diſtance of Birth or Beginning is the only Circumſtance, in which the Nature of the Divine *Logos* differs from ours, this is indeed no Difference at all, and we muſt be as perfect and glorious Beings as himſelf; which, we know,

we

we are not. We are as ſure we are not the Word and Wiſdom of God, as that That which Subſtantially is ſo, cannot be a Creature. And if our Original and Extraction is as High and Noble as his; How comes He of all theſe Productions to be Singled out to the Honour of this Sonſhip? Why muſt no Body be the Word of God but He? The Principles of *Arianiſm* make ſuch Queſtions as theſe very neceſſary to be propos'd, which otherwiſe ought to be deny'd admiſſion into a Chriſtian's Imagination. The Paſſages of Scripture above cited, with which our Adverſaries hope to make a Skirmiſhing Retreat, are to every candid Reader, at firſt View, ſo reconcileable with our Doctrine, and indeed carry in them ſuch Proof and Argument of it's Truth and Orthodoxy, that we might very ſafely leave them to vindicate and expound themſelves. But becauſe a due Diſcuſſion and a fair Interpretation of them will Collaterally ſtrengthen the Charge we bring of Blaſphemy and Impiety againſt *Arianiſm*; We will not wave the Advantage, which theſe very Texts afford us, but ſhall let the Enemy ſee, that theſe alſo are on the Side of that Faith, which we profeſs and aſſert, and which came deliver'd down to us from our Fathers. 'Tis a uſual Method with the Holy Scriptures, when they would affect us with lively Repreſentations and Ideas, either of the Rectitude of Moral Actions, or the Regularities or Irregularities of our Appetites and Paſſions, to exhibit and deſcribe the Nature of theſe by Alluſions to other things of a correſpondent Nature. Thus the *Pſalmiſt* reproaches the Stubbornneſs and Stupidity of Sinners, [a] *Be*

[a] Pſalm 32. v. 9.

ye

ye not as the horſe or as the mule, which have no underſtanding; and ſpeaking elſewhere of the ſame Men, he compares them to the ſame ſort of Beaſts, [1] [a] *Man being in honour, hath no underſtanding, but is compared and like unto the ſenſeleſs beaſts.* [b] *They were as fed horſes in the morning*, ſays the Prophet *Jeremy*. And our Lord has deſcrib'd the Temper of *Herod* in the Animal, whoſe Name he call'd him by; [c] *Go ye, and tell that Fox.* And when he ſends forth his Diſciples, he ſtates their Condition to them in an Allegory; [d] *Behold I ſend you forth as ſheep in the midſt of wolves; be ye therefore wiſe as ſerpents, and harmleſs as doves.* No man will be ſo wild as to fancy a Command or Injunction, in theſe words, to the Apoſtles and their Succeſſors, to change themſelves into Sheep or into Serpents or Doves; God did not make them ſo, and they cannot make themſelves ſo. What then is the Force and Purport of theſe Figurative Expreſſions, but that we ſhould avoid that Fierceneſs and Impetuoſity, for which one of theſe Animals is ſo remarkable, and imitate that Meekneſs and Lenity, which diſcovers it ſelf in the Frame and Conſtitution of the other; that we ſhould vigilantly guard and provide againſt the Wiles and Stratagems of the Old Serpent; and that our Carriage towards one another, and towards our Eccleſiaſtical Subjects, ſhould be as mild, as tender, and affectionate, as the Natural Diſpoſition of the Dove.

§. 19. Sometimes our Bleſſed Saviour requires and preſſes the Imitation of the more Perfect, of Heavenly Beings, even of the Perfecteſt of all: [e] *Be*

1 V. *Septuagint.* *a* Pſalm 49. v. 17. *b* Jer. c. 5. v. 8. *c* Luke c. 13. v. 32. *d* Mat. c. 10. v. 16. *e* Luke c. 6. v. 36.

ye

ye merciful, as your heavenly Father is merciful; and, [a] *Be ye perfect, even as your Father which is in heaven is perfect.* His meaning certainly is not, that we ſhould endeavour to Equal God in the Perfections of his Nature; That's Impoſſible. But as the Holy *Pſalmiſt*, when he deſires Men not to make themſelves like Horſes and Mules, cannot be ſuppos'd to bid them beware of a Literal *Metamorphoſis* into Brutes, but only of affecting and degenerating into the Imperfections of Their Nature, of tranſcribing them into their own Conduct and Practice; ſo our Lord propoſes the Goodneſs and Mercy of God, not for a Standard of Nature, but a Pattern or Rule of Action. He neither commands, nor expects, that we ſhould Emulate God in the Nature of his Attributes; but only that we ſhould ſquare and conform our Practice as near as we can, to the Meaſures and Effects of the Divine Goodneſs; that we ſhould be as ſerviceable and officious as we can to one another, not ſo much for our own or other Men's ſakes as for God's, and chiefly in proſpect of thoſe Retributions and Compenſations, which we are to receive from him. The Son of God is the only Begotten One of his Nature, and his Creatures cannot be ſuch. But nevertheleſs we too are Sons of God by Adoption and Grace; and God is pleas'd to call us poor Worms even by the Stile of Gods. But altho' we are Titularly ſuch thro' God's eſpecial Grace and Favour, yet no Man can be ſo mad as to fancy himſelf Eſſentially God, as the Divine *Logos* is. And thus when God enables us to be merciful even as he is merciful, This does

[a] Mat. c. 5. v. 48.

not

not change the Nature of our Souls and Affections into quite a new thing; it does not render us Infinitely Good and Benevolent; it does not make us, as God, the Fountain and Source of Happineſs to the Creatures. The whole Change is reſolv'd into This, that we are powerfully diſpos'd to diſtribute Benefactions and lend Aſſiſtance freely and *gratis*, Impartially and Univerſally, as God himſelf does. 'Tis not the Phyſical Principle of his Infinite Goodneſs, but his Acts or Exerciſe of Generoſity and Bounty, wherein we are commanded to approach as near to him as we can; that is to ſay, in diſpenſing and beſtowing Liberally and Impartially among one another thoſe Neceſſaries and Good Things, which are his Gift to us. And no more than this Obſervation or Rule of Conſtruction need be premis'd, to ſet the meaning of thoſe paſſages in St *John*'s Goſpel, which our Adverſaries alledge againſt us, in a clear and true Light. Has that Apoſtle any where told us, that we are in the Father, after the ſame manner, and as properly, as the Son is? that we, miſerable and ſinful Duſt and Aſhes, are as truly within the Nature and Eſſence of God, as his own Bleſſed Word and Wiſdom? Has he hinted or can we ſuppoſe This? Does not this ſame Apoſtle expreſsly aſſure us, that the Word is truly God, even in his very Nature and Subſtance? [a] *We know*, ſays he, *that the Son of God is come, and hath given us an underſtanding, that we may know him that is true; and we are in him that is true, even in his Son Jeſus Chriſt. This is the true* (ἀληθινὸς, *the Genuin*) *God, and Eternal Life.* This is a Character we cannot ar-

[a] 1 John c. 5. v. 20.

rogate,

rngate, being only Sons by Adoption and Grace, and made ſo by the Communication of his Holy Spirit, as the ſame Apoſtle informs us; [a] *As many as received him, to them gave he power to become the ſons of God, even to them that believe on his name.* And thus our Lord is what he declares himſelf to be, the [b] Truth, Ἀλήθεια, the Firſt and Self-Exiſting Principle of Subſiſtence. The ſame Aſſertion he repeats elſewhere; [c] *Sanctifie them through thy Truth: thy Word is Truth.* Whereas our Sonſhip, and the beſt of our Perfections, are but faint Reſemblances and Shadows of this great REALITY.

§. 20 And therefore in that Petition, that his Diſciples might be one, as his Father and he were one, we cannot imagin, that he ſollicited a Unity or Indentity of Nature, but only a Conformity or Conſonancy of Will and Practice; that we ſhould be enabled to reſemble God, as nearly as we can, in the Rectitude of our Wills, as his Son truly equals him in the Infinity of his Nature; that we ſhould endeavour to preſerve as exact an Agreement and as cloſe an Union of Affections with one another, as there is of Eſſence and Attributes between theſe two Perſons in the Bleſſed Trinity; that there ſhould be no more a Schiſm in the Body of *Chriſt*, than in the Nature of the Deity; that all Chriſtians whatſoever ſhould be as that *Multitude of Believers*, mention'd in the Acts of the Apoſtles, [d] *that were of one heart and of one ſoul*, and not like the Quarrelſome and Schiſmatical *Corinthians*. We are commanded to behave our ſelves as Sons of God,

a John c. 1. v. 12. b Ibid. c. 14. v. 6. c Ib. c. 17. v. 17. d Acts c. 4. v. 32.

but

but not to be the Son of God. We are to aſpire as much as we can towards a Divine Perfection of Life, but not to the Eſſential Perfection of the Divine Nature. 'Tis our Duty to be Merciful as our Father in Heaven is Merciful, but not to be that Eſſence which he is. When God has made us one, as the Father and the Son are one, we ſhall not be either in the Son or in the Father, as the Son and the Father are in one another. Our Union with God cannot be nearer than an Imitation or Conformity of Action: And we ſhall anſwer the Deſign and Purport of our Saviour's Prayer, if, in the Duties of Brotherly Concord, we can imitate the Unity of the Divine Eſſence, as well as in Acts of Benevolence and Charity we can imitate the Divine Goodneſs and Bounty. For things of the ſame Nature are united and tied together by that Community of Nature. Thus all Mankind are one Family, from whoſe Nature that of the *Logos* is very diſtinct and different, as 'tis perfectly equal and like to the Father; and therefore he cannot but be Subſtantially and Eſſentially One with the Father. As for Mankind, they agree in one Nature or Species; they are the Sons of one Original Parent; and they ought to be as cloſely united in mutual Love and Affection, (if it were poſſible) as the Father and the Son are in Nature and Eſſence. Thus our Saviour, when he was inculcating the Duties of Meekneſs and Humility, propoſes his own Example to our Imitation; [a] *Learn of me*, ſays he, *for I am meek and lowly in heart.* Not that he requir'd of us, to have or exerciſe theſe great Virtues in as high and

[a] Mat. c. 11. v. 29.

perfect a degree as himself; (He obliges no man to Impossibilities) But that we should set him before us, as our Example or Pattern, in the Practice of them. In like manner he recommends the Unity of the Divine Persons as a Pattern of that sincere steady and indissoluble Charity, which ought to be among his Disciples: *That they may be One even as we are One*; that is to say, that they may imitate our Unity of Nature in their Unity of Affection; and as we are One Individual Essence, so they may keep themselves one Undivided Body. The Nature of Things is a steadier Pattern and Rule for the Direction of Practice, than the Actions and Examples of Men. The Latter are very variable; the Former not at all so. And certainly a Steady Direction or Rule is to be preferr'd to an Unsteady one, in the Conduct and Regulation of our Lives. Taking therefore this Remark along with us, we see very clearly the proper Import of those words, *that they also may be one in us.*

§. 21. Had it been possible for us to be in the Nature of the Father as the Son is, and had This been meant or suppos'd in the Text, our Saviour here worded himself very improperly: For then he should have said, not that They may be One in Us, but that They may be One in Thee, as I thy Son am in Thee. And this Mode of Expression plainly shews the wide Difference between the In-being of the Son and the In-being of the Saints; that the Son only is in the Essence of the Father, his Eternal Word and Wisdom; and that we are both in the Son and in the Father, thro' the former in the latter, by Unity of Grace. And therefore the Text may and ought to be

Paraphras'd thus; Grant, that they may make our Unity of Nature the Pattern, and, as far as they are able, the Standard of their Unity of Love and Affection. Grant, that as their Knowledge of our Eſſential Unity is the Fountain of their Fraternal Union, ſo they may look upon that Unity as the Nobleſt and Trueſt Object of Imitation for them to form that Union by. And St *Paul* juſtifies this Paraphraſe, by expreſſing himſelf in like manner; [a] *Theſe things I have in a figure transferred to my ſelf, and to Apollos, that ye might learn in us not to think of men, above that which is written.* Will our Adverſaries ſay, that *the Learning* here was to be in the Nature or Eſſence of St *Paul* and *Apollos*? Certainly there was no more in it, than the taking their Practice for an Example. And 'tis the ſame thing, as if the Apoſtle had ſaid, that ye may learn *of us*, inſtead of *in us*. Why then muſt our In-being in thoſe Texts of St *John* have a Phyſical Conſtruction put upon it? The Son, in the one Place, propoſes his Unity with the Father as a Rule or Example for the Practice of his Diſciples; as the Apoſtle in the other propoſes his own and *Apollos*'s Example in the Duties of Charity and Humility, to the *Corinthians*. A cloſer Unity there could not be than That between the Father and the Son in the Divine Nature; and therefore there could not be a properer Inſtance or *Archetype* to expreſs that Perfection and Excellency of Brotherly Love and Charity, which our Lord here injoyn'd his Diſciples. Agen; There is another Conſtruction appertaining to theſe Places of Scripture. The words, *That they may become One in us*, may ſignify,

[a] 1 Corinth. c. 4. v. 6.

That they may become One in Concord and Affection by our Aſſiſtance and Grace; which Grace is the Vital Principle, that cements the Members of *Chriſt* in Unity. And thus this Expreſſion ſignifies in other Places of Scripture. [a] *Through or in God we ſhall do valiantly.* [b] *In God I ſhall leap over a wall.* [c] *Through or in thee will we puſh down our Enemies.* As our Baptiſm in the Name of the Father and of the Son makes us One, knits and collects us into a Spiritual Continuity; ſo it keeps us One in the Bond of Peace and Charity. And this is what our Saviour has ſaid more Emphatically and Loftily in thoſe words, [d] *And the Glory, which thou gaveſt me, I have given them; that they may be One, even as we are One.* We ought to take due notice what Pronoun the Particle *As* is connected with in this Place. He does not ſay, that They may be in thee *As I* am: No, but that they may be One *As We* are; Which plainly ſhews their Unity here to be only Figurative or Practical, compar'd with that of the Father and the Son. For had this Unity between the Diſciples and the Deity been the ſame, in Kind, as his own with the Father, he would have worded himſelf otherwiſe, even thus, *That They may be in Thee even As I am.*

§. 22. Thus then we ſee, that God the Father and God the Son are Individually and Identically One in Nature; Whereas We can only be One in the Analogy and Correſpondency of our Practice to the Unity of that Nature. And that This is the ſenſe of the Text laſt quoted appears from what our Saviour immediately ſubjoins,

a Pſalm 60. v. 12. b Ibid. 18. v. 29. c Ibid. 44. v. 5. d John c. 17. v. 22.

I in

I in them, and thou in me, that they may be Made Perfect *in one.* It ſeems this Unity of ours, which is the Subject of our Saviour's Prayer, admitted of Degrees of Improvement and Perfection. And as to our Union with the *Logos*, it may truly be ſaid to have begun, and he to be made in us, by his taking upon him our Human Nature; and This is the Import of *I in them.* He adds, *and thou, Father, in me*; "For I am thy Son and Word, "and thy very Nature is in Me, as being So; As "my Human Nature may be ſaid to be in them, "not only becauſe my Body is deriv'd from the "Subſtance of theirs, and is Common with theirs "in Kind, but becauſe for thy ſake, in Concur-"rence with thy Counſels, I made this Body the "Inſtrument and Purchaſe of their Redemption "and Salvation. I humbly beſeech thee, that they "may be firmly and cloſely United, as Members "of the ſame Body, by a Vital and Harmonious "Communion with Me their Head, and in thoſe "Perfections and Privileges of Grace, to which "that Communion entitles them; Let them all "be Vitally join'd and collected, all faſten'd as "cloſe in one Body, as the Limbs or Parts of this "Body I have aſſum'd; and thus let them remain "eſtabliſh'd in their full Perfection of Nature and "Happineſs; let them be united to me as this my "Body is; let me move and carry them about "me as I do This; let the ſame Spirit as truly and "immediately actuate and govern the motions of "my Myſtical Body as of my Natural; and let "them all [a] *come unto the ſame perfect man.*" And this is the Truth of the matter. We the Members of *Chriſt*'s Church are the Members of his

[a] Epheſ. c. 4. v. 13.

Body; We have one Lord in Us, and we are one Body in Him, being made Spiritual Partakers of his Body and Bloud. And This is a very plain and reaſonable Conſtruction of this Text, and ſuch a one, as ſhews it to be not only unſerviceable, but unfriendly, to the *Arian* Cauſe. Had This been our Lord's Prayer (as I was obſerving juſt now, and beg leave to obſerve agen) that They, Father, may be one in Thee, or that They and I may be one in Thee; their Interpretation had not offer'd quite ſo much Violence to the common Rules of Conſtruction, and the dying Relicks of Modeſty. But he has induſtriouſly expreſs'd himſelf quite otherwiſe; *As thou Father art in Me, and I in Thee, that They all may be one.* He would not here have ſaid barely *As*, but *In the ſame manner As*, if he deſign'd to let us know, that our Union with himſelf and the Father was to be the ſame in Kind and Manner with his own; and therefore that Expreſſion plainly diſcovers, how diſtant and remote our Union is from his; I mean, as to Nature, not as to Place; For in Place, nothing is at a diſtance from God, tho' every thing muſt be infinitely ſo, in Nature. And therefore as I have repeated the Premiſes, I muſt alſo repeat the Concluſion, that the Particle *As* implys only an Allegorical Likeneſs or Reſemblance, and not a Natural Equality or Identity, in the two Unions.

§. 23. We have another Inſtance of the ſame Alluſive Way of Expreſſion in what our Saviour tells us of the Prophet *Jonas*; [a] *For as Jonas was three days and three nights in the whale's belly: ſo ſhall the Son of Man be three days and three nights*

a Mat. c. 12. v. 40.

in

in the heart of the earth. Will any Man go to prove from this Type, that *Jonas* and our Saviour were of one Nature, and one and the ſame Perſon? that *Jonas* deſcended into Hell, when he was ſwallow'd by the Fiſh? and that the mouth of the Fiſh was the mouth of Hell? or that the Fiſh did not only vomit out the Prophet upon the dry Land at the Commandment of the Lord, but that the Prophet alſo reſtor'd to Light and Life ſome others, that had been ſwallow'd up and intomb'd in the Whale's Body? Undoubtedly the Compariſon here is only of a Typical Occurrence or Event to the Completion of it; and not of the Eſſence or Nature of the Perſon that was the Type and of the Perſon that was the Anti-type. And therefore it does not at all follow from our being One in the Son, that we are *So* in Him, as He is in the Father, and the Father in Him. 'Tis our Duty to be one in Communion and in Faith; as 'tis of the Nature of the Son to be one in Eſſence with the Father. Our Saviour was to be three Days in the Grave, as *Jonas* had been in the Whale's Belly; But then, as this *Jonas* was not our Saviour, ſo our Saviour was not ſwallow'd up by a Fiſh, but deſcended into Hell; and ſo the Deſcents were as abſolutely diſtinct, as the Perſons. To apply this; We are One in Communion with *Chriſt*, as the Son is One in Eſſence with the Father. But then we neither are, nor can be, either One with, or Equal to, the Son in Eſſence; and therefore the Unions here are as evidently diſtinct as the Natures. The Relative and Figurative Likeneſs and Reſemblance of Things widely different in Nature and Species renders however the one in that

Reſpect

Reſpect *As* the other. And the *As* in this Text very well expreſſes that Relative Reſemblance, that Relative or Figurative Unity between God and Man. The Son's Unity with and in the Father is declar'd in Abſolute Terms; There is not a Particle, nor a Syllable, in any Place where 'tis mention'd, that ſhould make it doubtful, whether 'tis Eſſential or Relative: And why This, but becauſe it is Eſſential? But our Myſtical Union with God and one another, being not a Union of Nature and Subſtance, we find it diſcriminated in the force and effect of that Comparative Particle *As*; "[a] *That they may be Made Per-*
"*fect in One*, (not in One Nature) *As* (not in the
"ſame Manner or Eſſence as) *Thou art in Me, and*
"*I in Thee*, but in a Practical Imitation or Re-
"ſemblance of our Natural Unity or Conſubſtan-
"tiality; and when they ſhall be thus MADE PER-
"FECT, when thou by thy Grace and Goodneſs
"ſhalt have finiſh'd and compleated this Spiritual
"Union of my Diſciples with one another and Me
"their Head, then the World ſhall know, [b] *that*
"*thou haſt ſent me*. This Perfection of Sanctity
"and Happineſs and every thing that is good or
"deſirable they could never have attain'd to, if I
"had not come down from Heaven, and aſſum'd
"a Body of their Nature and Extraction. They
"could never have rid themſelves of thoſe Cor-
"ruptions and that Miſery, which the Sin of their
"firſt Parent had deriv'd and ſtamp'd upon their
"Nature. O therefore, Holy Father, do thou
"powerfully influence & operate upon their Souls;
"and as by giving me this Body thou haſt made
"me One of Them, ſo do thou communicate to

[a] John c. 17. v. 23. [b] Ibid. v. 21.

"them

"them that Spirit, which is united to this Body, "that they may be One in That, and Perfect in "Me. For this Perfection will demonſtrate, that "thy Word, thy Son is come, when the World "ſhall behold this Exalted, this Divine Diſpo- "ſition and State of their Minds. This alone will "convince Men, that thy Son has been upon Earth, "and that thou haſt ſent him. This is ſuch a Sub- "lime, ſuch a Bleſſed and Glorious Condition and "Refinement of Human Nature, as could never "have been effected, if I thy Son had not taken "that Nature into my Divinity; if I had not been "made Man, and perform'd the Work or Office "thou gaveſt me to do. This Work will now be "very ſoon compleated; I am now ready to be "Crucify'd to redeem and deliver Mankind from "Sin and Death, and, as I have made them my "Brethren in the Fleſh, ſo to make them my Mem- "bers in the Spirit: In conſequence of which Re- "lative and Myſtical Union, even with Us, that "Grace is ſhed into their Hearts, which is the "Bond and Ligament of their mutual Charity "and good Agreement with one another."

§. 24. And thus we have given a diffuſe and general Account or *Rationale* of thoſe Paſſages in the Goſpel of St *John*, objected by our Adverſaries. The Bleſſed Apoſtle himſelf has clear'd and ſtated the meaning of thoſe Places much more compendiouſly and exactly in his Epiſtle. And his Expoſition is ſuch as ſeverely chaſtiſes the *Arians* and their Comment, and ſettles the true Senſe and Notion of our being in God and God in us, of the nature of our Unity in him, and of the infinite Difference and Diſproportion between *Chriſt* the Son of his Subſtance and Us his Adopted

Adopted Children. Here our Adverſaries will find themſelves cut off from their Preſumptuous Expectations of being hereafter as properly and eminently Sons of God as *Chriſt* himſelf. Here they will be forc'd to bend and ſink under the weight of thoſe Scriptural Rebukes; [a] *Thou art a Man, and not God*; [1 b] *And thou that art poor, make not thy ſelf equal to him that is rich.* St *John* has theſe words; [c] *Hereby know we that we dwell in him, and he in us, becauſe he hath given us of his Spirit.* It ſeems then 'tis by virtue and in conſequence of that Grace of the Holy Spirit, which we receive, that we are in him and he in us. That Spirit is the Spirit of God; and therefore They, in whoſe Hearts he dwells, may be very juſtly and truly ſaid to be in God: And thus it is, that *God himſelf is in us of a truth.* But then 'tis as certainly true, that we are not *So* in the Father, as the Son is. The Father does not Unite the Son to him by thoſe Communications of Spiritual Grace, by which the Son Unites us to Himſelf. The Holy Ghoſt is not the Phyſical Principle of Unity between the Father and the Word; rather the Word is ſo between the Father and the Bleſſed Spirit. The Son is in the Father, as his Eſſential and Conſubſtantial Word and Brightneſs. If the Grace of the Spirit be not in us, we are altogether Aliens, not only out of his Nature, but far from his Favour: Of which Spirit being made Partakers, we become United with the Godhead it ſelf. But then this Union is not from our Nature, but from that Spirit which is and continues in us, as long as we keep our ſelves

1 Vid. *Septuag.* *a* Ezek. c. 28. v. 2. *b* Prov. c. 23. v. 4. *c* 1 John c. 4. v. 13.

worthy

worthy of his Inhabitation, by our Conſtancy in that Confeſſion mention'd by the ſame Apoſtle in the ſame place; [a] *Whoſoever ſhall confeſs, that Jeſus is the Son of God, God dwelleth in him, and he in God.* Now then, what becomes of this Dream of a Likeneſs or an Equality between the Son of God and the Sons of Men? Are not the *Arians* rebuk'd and vanquiſh'd, upon this Head, from every Quarter? Does not this Apoſtle particularly condemn them? Does he not declare, that the Son's being in the Father is quite another thing from Our being in him; that we muſt never expect to be Such as the Son is, and that the Nature of the *Logos* is not as Ours? Or will they have recourſe to their beloved Hypotheſis, that the Son is only Made ſuch by the Communication of the Spirit of Grace, and that he was admitted into Union with the Father, as a Reward for his Obedience and Good Services? But This, as we have ſhewn already, is moſt deliberate and affected Blaſphemy, a ſhameleſs Imagination and Invention, that deſerves our utmoſt Abhorrence and Indignation. For as we were taught, and teach, the Son communicates and gives to the Spirit; and whatſoever the Spirit hath, he receives from the Word.

§. 25. The Parallel Inſtance, which we lately alledg'd in the Type of *Jonas*, may ſatisfie any one, that thoſe Expreſſions of our Saviour, *As thou, Father, art in me and I in thee, that they alſo may be One in us*, do not imply or intimate, that our Nature will hereafter be as Excellent and Perfect as his. We learn from the foregoing verſe, that the Paſſage before us is a Prayer of our Sa-

[a] 1 John c. 4. v. 15.

viour's

viour's to his Father, that he would communicate to Believers the Grace of his Holy Spirit thro' and in Him, who is the Author and Center of our Union with God, and our Unity among our ſelves. The *Logos* is in the Father's Eſſence; and the Spirit proceeds from, and is given by, the *Logos*. He therefore ſupplicates that we may be made Partakers of this Holy Spirit, that, by the Grace of that Spirit, which is the Spirit of that Word, which is in the Eſſence of the Father, we might be join'd and united and made One in the Word, and, thro' that Word, in the Father himſelf. And how ſteady and indiſſoluble he deſired this Unity of his Church ſhould be, appears from the Nature of that High Parallel, which he has here adapted to it; *That they may be One, even as We are One.* He ſollicits and beſeeches the Father, that he would ſo fix and eſtabliſh this Unity of Grace in his Church, that it ſhould be as laſting and permanent as even the Unity of Perſons in the Bleſſed Trinity. And this Firmneſs of Unity and Communion between *Chriſt* and his Church, and of Chriſtians with one another, is what St *Paul* ſpeaks of, where he asks, [a] *Who ſhall ſeparate us from the Love of Chriſt?* and afterwards tells us, that [b] *the Gifts and Calling of God are without Repentance*, or ſuch as it does not repent him to have beſtow'd. We, conſider'd in our ſelves, are not in God; 'Tis not any thing of our Nature, but only the Spirit inhabiting our Perſons, which exiſts in the Nature of God. As the Word's Inhabitation is the Means of our Adoption and Deification; ſo the Means of our Union with, and Unity in, the Father and the

a Rom. c. 8. v. 35. b Ibid. c. 11. v. 29.

Son,

Son, is the Grace of the Holy Ghoſt, who is in the Eſſence of the Word, as the Word is in the Eſſence of the Father. And therefore, when at any time the Wickedneſs of Man ſo grieves and provokes the Holy Spirit of God, that he departs from the Sinner; upon ſincere and unfeigned Repentance, the Sinner may reſt aſſur'd, that that Bleſſed Spirit will return unto him, and make again his abode with him. But until he ſo repents, and the Holy Spirit thereupon returns, the Sinner is no longer in God; becauſe that Holy Spirit, which is in the Eſſence of God, is no longer in the Sinner: Which was the miſerable State of *Saul*, when [a] *the Spirit of the Lord departed from him, and an evil ſpirit from the Lord troubled* or *terrify'd him.* Let our Adverſaries colour and ſtart and tremble at the hearing of this Doctrine; and no longer vainly arrogate or aſpire to an Equality with their Maker. But that Infatuation which *Solomon* ſpeaks of, [b] *The Wicked hath no Notion or Senſe of Knowledge*, ſeems to have ſeiz'd them. Wholſome Doctrine and Advice are grievous and intolerable to them; 'Twould torment them to liſten to any thing of that nature.

§. 26. They are ſurprizingly Studious and Indefatigable in cultivating and poliſhing their Impiety; Their Hearts are become as Flinty as the *Egyptian* Tyrant's. Elſe when they read or hear of thoſe Actions and Paſſions in the Perſon of our Bleſſed Lord, which ſtand recorded in the Goſpel, and which he Did and Felt only in his Human Nature, they would not openly ſhake hands with *Paulus Samoſatenſis*, diſrobe the Son of God of all Divinity, improper as well as

1 V. *Septuagint.* a 1 Sam. c. 16. v. 14. b Prov. c. 29. v. 7.

proper,

proper, and pour forth such rash and bold Objections as these; How can that Son be of the Nature of the Father; how can there be any Likeness or Affinity between his and his Father's Essence; who discovers his Dependence and Subordination in those plain Assertions, [a] *All Power is Given unto me*, and, [b] *The Father judgeth no man, but hath committed*, or *given all Judgment unto the Son*, and, [c] *The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son, hath everlasting life*, and, [d] *All things are delivered to me of my Father: and no man knoweth who the Father is, but the Son, and he to whom the Son will reveal him*, and, [e] *All that the Father giveth me, shall come to me*? From all which they draw this Conclusion; If the Nature of the Son had been what you would have it to be, all these things could not have been *given* him, because, as being truly God, he must have had them in himself. And how can he be the Genuin and Consubstantial Power or Omnipotence of God, who delivers himself a little before his Passion, and under it, in such disconsolate Strains as these, [f] *Now is my Soul troubled and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorifie thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorifie it again*, and, [g] *O my Father, if it be possible, let this cup pass from me*, and, [h] *when Jesus had thus said, he was troubled in spirit, and testified, and said, Verily verily I say unto you, that one of you shall betray me*? From these

a Mat. c. 28. v. 18. *b* Joh. c. 5. v. 22. *c* Ib. c. 3. v. 35, 36. *d* Luke c. 10. v. 22. *e* John c. 6. v. 37. *f* Ibid. c. 12. v. 27, 28. *g* Mat. c. 26. v. 39. *h* John. c. 13. v. 21.

Places

Places they moſt perverſely and maliciouſly argue thus; Had he been, in a Phyſical Senſe, his Father's Power and Strength, inſtead of being troubled or afraid himſelf, he would have made his Diſciples an Invincible, Invulnerable Retinue. They preſs the Objection further; Is Infinite Wiſdom, ſay they, a thing capable of Increaſe and Proficiency? and did not [a] *Jeſus increaſe in Wiſdom as well as Stature, and in favour with God and Man?* [b] *When he came into the Coaſts of Ceſarea Philippi, he asked his Diſciples, Whom do men ſay, that I am.* At [c] *Bethany*, he inquir'd *Where they had laid Lazarus.* And he wanted to know of his Diſciples, [d] *How many Loaves they had.* What Eſſential Wiſdom of God is That which improves and grows up with a Man? Does Infinite Knowledge ask Queſtions, and want to be inform'd? They proceed in their Demands; Is it not ſomewhat out of the way, that the Father's Eſſential Word and Son, which, you tell us, was with and in him from Eternity, and that he created all things by him, ſhould be ſo diſtreſs'd and abandon'd in the laſt Agonies of his Paſſion, as to cry with a loud voice, [e] *My God, my God, why haſt thou forſaken me?* And what is the meaning of his Praying, and particularly of his Prayer, [f] *Father glorifie thy name*, and, [g] *O Father, glorifie thou me with the glory which I had with thee before the world was?* We find him Praying too in a ſolitary place; and exhorting his Diſciples to [h] watch and pray that they enter not into Temptation, for that the *ſpirit indeed is willing, but the*

[a] Luke c. 2. v. 52. [b] Mat. c. 16. v. 13. [c] Joh. c. 11. v. 34. [d] Mark c. 6. v. 38. [e] Mat. c. 27. v. 46. [f] John c. 12. v. 28. [g] Ibid. c. 17. v. 5. [h] Mat. c. 26. v. 41.

fleſh

flesh is weak. And there is a certain [a] *Day and Hour*, which, he tells his Disciples, *no One knoweth of, no not the Angels, nor the Son.* These Places of Scripture they lay as a New Foundation for their Hypothesis. They cannot understand, how *Christ*, if he were the Consubstantial Son and Word of God, could be Ignorant of that Day and Hour; How he should be deserted by his Father, if he existed in his Father's Nature from Everlasting; How he should sollicit and intreat his Father to confer Glory on him, when he always enjoy'd an Equal State of Glory with him; In a word, What occasion he could have at all to Pray, who could not want any of the things he pray'd for, if he was of the very Substance of his Father. Creatures, say they, are always wanting, and must seek from God whatever their Circumstances require; and therefore these Marks of Indigence and Imbecillity are a certain Evidence and Proof, that *Christ* is but a Creature.

§. 27. Here the Reader has more than a Taste of the Spirit and Logick of *Arianism.* But why are they such Cowards in Atheism? Why do they not interrogate home, and ask what great Necessity there was, that the Word or Son of God should be made the Son of Man? And agen, How the great God of Heaven and Earth could be made a Creature? How Infinite Spirit could cloath it self with a Body of Human Flesh? Nay, let them club Objections with the *Jews* themselves and their High-Priest *Caiaphas.* Let them join with them in their old Indictment, that [b] *Christ, being a Man, makes himself God. Arians* as obstinately refuse to believe what they Read, as the *Jews* did

a Mark c. 13. v. 32. b John c. 10. v. 33.

what

what they Saw; and the Voices of the One are not to be diſtinguiſh'd from thoſe of the Other, in their united Invectives and Clamours againſt the Divine Majeſty. Let the Pleas aud Poſitions of theſe two Confederates, the *Jew* and the *Arian*, be ſet over againſt one another; and He muſt be Blind, that does not ſee how exactly the Infidelity and audacious Impiety of Theſe and Thoſe anſwer each other, like two Tallys or Indentures; and that the Church is carrying on One War againſt Both. The *Jews* could not conceive how our Lord, being Man, could be God. And the *Arians* as gravely ask, How 'twas poſſible for him to be Made Man, if he is very God of very God? The *Jews* were offended and ſcandaliz'd at the Sufferings of the *Meſſiah*; they concluded that he could not be the Son of God, when they ſaw him bearing his Croſs, and afterwards dying on it. And do not the *Arians* perfectly Eccho this Exception and Inference? What Inſolence is it (ſay they) to ſuppoſe or affirm, that a Body of ſuch a Conſubſtantial *Logos* or Son of the Father ſhould be thus wretchedly Paſſive and liable to the ſaddeſt Indignities and Sufferings? The *Jews* were ſo incens'd at our Lord for calling God his Father, and making himſelf Equal with God, and appealing to the Teſtimony and Evidence of his Miracles for the truth of his Pretenſions, that they ſought to kill him. Our *Arians* cloſely and carefully follow the *Jews* in the ſame Opinion and Practice; They deny that God is properly his Father, and that he is Equal with God; and they torture and perſecute, even to Death, Us Aſſerters of his Divinity, the Members of his Body. The *Jews* were full of ſuch Sceptical Doubts

and Enquiries as these, [a] *Is not this Jesus the son of Joseph, whose father and mother we know? [b] how is it then that he saith, Before Abraham was, I am; and I came down from Heaven?* The *Arians* tread in their Steps, and pretend to look upon it as no less a Difficulty and Paradox, that that Man, who is truly God, should Sleep and Ask Questions. In a word, They both conspire, as 'twere by Concert, to vindicate and justifie this Disbelief and Denial of the Divinity of the Son of God, from the Passive or Imperfect Nature of those Affections Passions and Properties, which if he had wanted, he could not have been truly the Son of Man.

§. 28. Their Heresy thus entirely agreeing with the Scepticism and Infidelity of the Obstinate *Jews*, and descending to them Linealy from the Traitour *Judas*; Either let them ingenuously confess, that they learn'd it in the School of *Caiaphas* and *Herod*; let them not dress up *Judaism* in a Garb of Christianity, but let them, as we advis'd them, speak out, as the *Jews* very plainly do, and deny that the *Messiah* is yet come; Or if they are averse to the publick Observation of the *Jewish* Rites and Ceremonies; if they decline an open Submission to the Law of Circumcision, for fear of disobliging the Emperor, and disabusing their own deluded Accessaries; then let them forbear asserting and disseminating the *Jewish* Blasphemies. If they will not be call'd *Jews*, let them not believe and preach as the *Jews* do. As for us, We not only are call'd, but are, truly *Christians*. Let our Adversaries mark what I say; We are *Christians*; and we make it our business, according to our Profession and Duty, to inform

[a] John c. 6. v. 42. [b] Ibid. c. 8. v. 58. & c. 6. v. 42.

our

our ſelves and others of the Reaſonable and Right Meaning of whatever Places of Scripture relate to the Perſon of our Bleſſed Lord. And when we find him aſſerting the Divinity and Eternity of his Nature, we do not think it becomes us to take up ſtones, with the *Jews*, to throw at him, nor from thoſe Paſſive Properties and General Defects of Human Nature, which are aſcrib'd to him, to raiſe Objections againſt the Truth of his Divine. Would ye then, ye Worſhippers of *Arius*, return to the *Chriſtian* Faith? Rouze your ſelves, and Shake off this obſtinate Inchantment. Purge your polluted Ears from the Filth and Sullage of your Hereſy with Salutary Words of Truth and Soberneſs. If you would but make the Experiment, ye would be ſoon convinc'd, that ye were *Jews* as long as ye were *Arians*, and that ye renounc'd their Infidelity at the ſame inſtant that ye abjur'd your own Hereſy. Then would all this black Cloud of Ignorance and Infatuation, which now covers and clogs your Underſtandings, break and diſappear; The Light of Truth would immediately ſhine out in it's full Strength upon your Minds, and we ſhould hear You wondering at Your ſelves for repreſenting Us as believing in Two Diſtinct Unoriginate Eſſences. For then you your ſelves would no longer find it a Difficulty to comprehend, that *Chriſt* is his Father's Co-eſſential Son, and that, as he is from Everlaſting, ſo he exiſted Co-eternally with the Father. I confeſs there are other things, and thoſe created by him, which are alſo ſaid to be Eternal. Such are thoſe *Everlaſting Doors* the Royal Prophet calls upon in *Pſalm* 24. v. 7. But then it is as certain, that theſe Eternal things were Made, and

Made by him. And if he made whatever beſt deſerves to be call'd Eternal among the Creatures, can any thing be plainer than that he muſt have been in Being before whatever is improperly Eternal could be ſo? Nor would his Eternity prove him to be our Lord, if it were not ſuch an Eternity as can only belong to the Son of God. For he muſt have been always with and in his Father, becauſe, as being truly his Son, he was always of his Subſtance. And therefore there could not be a Time or Period, when as yet he was not, or which was before him. And the Nature of his Eternity muſt be the very ſame with that of his Father's, becauſe otherwiſe he could not be the Brightneſs of his Father's Glory, and the Expreſs Image of his Perſon. And how impertinently & childiſhly our Adverſaries alledge other Places of Scripture in defence of themſelves, what we have ſaid above may ſatisfie any one. And that thoſe other Texts, which they produce out of the Goſpels, are as weakly apply'd, and as little to the purpoſe, will ſoon appear, if we do but give heed to the general Scope and Tenor of the *Chriſtian* Faith, and conform our ſelves to that Precept of St *Paul* to *Timothy*, to be diligent in reading the Letter, & ſearching into the Senſe, of thoſe Holy Scriptures, which were all written by Inſpiration: Which Rule & Track of Belief had our Adverſaries follow'd, they could not have wander'd ſo widely from the way of Truth; they had not then favour'd of the things, which they ought not to favour of; nor fallen on that Stone of Offence, which has daſh'd their Faith in pieces.

§. 29. Now the whole Deſign and Tendency of the Sacred Writings is to inform and ſatisfie Mankind, in relation to our Saviour, upon thoſe

two Fundamental Points, that he is God from Eternity, the very Son of his Father's Subſtance, as being his *Logos*, his Eſſential Brightneſs and Wiſdom, and that he was afterwards made Man, of the Subſtance of the Bleſſed Virgin-Mother of God. Our Lord himſelf informs us, that the Bulk of Scripture runs upon theſe two Heads, where he referrs the *Jews* thither for an account of himſelf; [a] *Search the Scriptures, for they are they which teſtify of me.* To cite all the ſeveral Places that immediately concern theſe two great Particulars, would amount almoſt to a Tranſcript of the Bible. Let the few following ſuffice for a Specimen. [b] *In the beginning was the Word, and the Word was with God, and the Word was God. The ſame was in the beginning with God. All things were made by him; and without him was not any thing made that was made.* Agen; [c] *And the Word was made fleſh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father.* Thus alſo St *Paul*; [d] *Who being in the form of God, thought it not robbery to be equal with God: But made himſelf of no reputation,* (or emptied himſelf) *and took upon him the form of a ſervant, and was made in the likeneſs of men: And being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the Croſs.* And he that will examin and trace the ſacred Oracles with the ſame purpoſe and view, will eaſily have a right conception of the manner, in which the Father utter'd his Creating Will and Pleaſure at the Beginning, [e] *Let there be light, Let there be a firmament,* and *Let us make man.* He will be rightly

[a] John c. 5. v. 39. [b] Ibid. c. 1. v. 1, 2, 3. [c] Ibid. v. 14. [d] Phil. c. 2. v. 6, 7, 8. [e] Gen. c. 1. v. 3, 6, & 26.

appriz'd of the meaning of [a] *God's ſending his Son into the world, not to condemn the world, but that the world through him might be ſaved*, and of that aſtoniſhing Prophecy, [b] *Behold, a virgin ſhall be with child, and ſhall bring forth a ſon, and they ſhall call his name Emmanuel, which being interpreted is God with us.*

§. 30. The foregoing, and ſuch like, are the Teſtimonies and Authorities, which the Books of the Old Teſtament afford us in this matter; as whoever has read them, cannot but know them. But the Myſtery and Manner of our Lord's Incarnation is more expreſsly declar'd, as the Story of it is at large related, in the Books of the New. How clear and full are thoſe words of St *John*? *The Logos became fleſh, and dwelt among* or *in us.* Obſerve by the way, that the Apoſtle does not ſay that he only deſcended and enter'd into an Human Body, but that he became and was made Man; of which I cannot but think it proper to admoniſh our Adverſaries, for fear, in the naughtineſs of their Hearts, they ſhould giddily ſlide, and carry their credulous Heard, into ſuch a Conceit. As who knows but ſome time or other they may add this Fancy to the reſt, that the *Logos* deſcended into a Human Perſon, only in ſuch a manner as he deſcends into the Perſons of his Saints; and that he diſcover'd and reveal'd himſelf in that Perſon, juſt as he does in them. There needs no more to confute ſuch an extraordinary Notion as this, than the Surprize and Wonder, which the Spectators ſhew'd at our Saviour's Preſence, and his Declarations concerning the Nature of his Perſon. [c] *Whence art thou?* ſays *Pilate*, when the *Jews* accus'd him of making himſelf

[a] John c. 3. v. 17. [b] Mat. c. 1. v. 23. [c] John c. 19. v. 9.

ſelf the Son of God. And the *Jews* told him they [a] ſtoned him for Blaſphemy, becauſe, being a man, he made himſelf God. They had been long and well acquainted with the Language of *the Word of the Lord came unto me, ſaying*, and could not have been either ſo much amaz'd, or incens'd, at his declaring himſelf a Prophet. But that the *Logos* of God, by whom all things were made, ſhould condeſcend to become the Son of Man; that he ſhould empty and attenuate himſelf, aſſume the Form of a Servant, and die the Death of a Malefactor, This was to the *Jews* as much [b] *a ſtumbling block*, as to us this *Chriſt* is *the Power of God, and the Wiſdom of God. The Logos was made Fleſh*, that is, in the Language of Holy Scripture, was made Man; for Fleſh in thoſe writings often ſignifies Man or Men. Thus in the Prophet *Joel*; [c] *I will pour out my ſpirit upon all fleſh.* And *Daniel* told King *Aſtyages*, [d] *I may not worſhip Idols made with hands, but the living God who hath created the heaven and the earth, and hath ſovereignty over all fleſh.* Here, and in *Joel*, 'tis plain the word Fleſh ſtands for Mankind.

§. 31. The Word of the Lord had viſited, and continued a Commerce, from the beginning, with his Prophets and holy Men of old, and had ſanctified as many as ſubmiſſively and worthily receiv'd and entertain'd him; and yet when They were born or ſuffer'd, 'tis not ſaid He was made Man, or that He ſuffer'd and died. Afterwards, when the time came, that it ſeem'd good to the Father, in the end of the Ages, to ſend [e] *his Son, made of a Woman*, the Bleſſed Virgin, *made under*

[a] John c. 10. v. 33. [b] 1 Corinth. c. 1. v. 23, 24. [c] Joel c. 2. v. 28.
[d] Hiſt. of Bel and the Drag. v. 5. [e] Galat. c. 4. v. 4.

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the law, to destroy and abolish the Empire of Sin; then we are assur'd, he was made Man, that he United himself to our Nature, that he suffer'd and died in that Nature for us, according to those words of St *Peter*, [a] *Forasmuch then as Christ hath suffered for us in the flesh*; where our Adversaries are taught very briefly, but plainly, to believe, that the Person who was God from Everlasting, the Sanctifier of Those to whom he came, and the great Agent and Administrator of all his Father's Providences and Counsels, was made Man for our sakes; and that all [b] *the fulness of the Godhead dwells bodily* in this Man, i. e. that this God has his proper Human Body, form'd and organiz'd exactly as ours, and made for our Sakes and Salvation. Thus the Properties and Affections of human Nature are ascrib'd to this Divine Person, because he existed in that Nature; and we read of him, that he hunger'd, thirsted, suffer'd, labour'd, and was perfectly sensible of those natural Inconveniences and Infirmities, which are common to all the Sons of *Adam*. On the other hand; Those Powers and Operations, which were peculiar to him as a Divine Person, such as Restoring the Dead to Life, and Sight to the Blind, and Health and Strength to the Sick and Disabled, are ascrib'd to this Man, because he did them in Unity with the Human Nature, and by the Instrumentality of his Body. He truly bore or carry'd the Infirmities of Human Nature, as being truly and properly Man. Again; his Human Nature was Subservient and Ministerial to the Powers and Works of his Divine, as being Personally join'd to it. His Body indeed was the Body of

[a] 1 Pet. c. 4. v. 1. [b] Col. c. 2. v. 9.

God;

God; and therefore the Prophet *Isaiah* has admirably ſuggeſted this Union in the word *Bearing*; [a] *He hath born our griefs, and carried our ſorrows.* He does not ſay, he hath *heal'd*, but he hath *born* our griefs. The word *Healing* would not have imply'd the Imperſonation of the Human Nature, but would rather have denoted a Perſon Unincorporate, and a Healing or Curing by an External Application or Efficacy, ſuch as he had made uſe of by himſelf or his Prophets before; Which was by no means of force enough to exempt and deliver us from that Death, which is the Wages of Sin. When therefore we are told, that he bore or carry'd our Weakneſſes and our Sins, to make it unqueſtionably certain that he was made Man for our ſakes, and that that Body which bore our Sins, was properly and perſonally His; We muſt remember, that his Divine Nature ſuſtain'd no Detriment or Inconvenience by his [b] *bearing our ſins in his own Body on the tree.* That had no Loſs; and we had this great Gain, to be reſcued from our inordinate Paſſions and Appetites, and to have Our Nature perfected and conſummated by the Grace and Righteouſneſs of his Divine.

§. 32. 'Twas to this end, that the Fleſh or Human Nature, when it ſuffer'd, was not Separate from the Divine; and therefore the Word of God is rightly ſaid to have ſuffer'd. Neither was it Separate, when he wrought Omnipotently the Works of his Father, but he wrought them in his Body, and with the Miniſtry of it. This is what he tells us after he was made Man, in that Argument of his to the *Jews*; [c] *If I do not the*

[a] Iſai. c. 53. v. 4. Mat. c. 8. v. 17. [b] 1 Pet c. 2. v. 24. [c] Joh. c. 10. v. 37, 38.

works

works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know and believe that the Father is in me; and I in him. When [a] *Peter's wife's mother lay ſick of a fever*, his Hand touched her, but his Godhead cur'd her. 'Twas not the [b] Spittle and the Clay, but the Almightyneſs of *Jeſus*, that gave ſight to the Man that had been blind from his Birth. The Voice of Man Call'd *Lazarus* out of the Grave, but 'twas the Word of God which Rais'd him. And our Lord propos'd, by proceeding in this manner, to give an Evidence of his Manhood, and prevent the Suſpicion or Conceit of his being only an Apparition or Phantom. The Deſign and End of his taking upon him our Nature requir'd that he ſhould not aſſume it imperfect, or diveſted of thoſe Paſſions Appetites and Affections, which belong to that Nature; that as his Body was a true and proper Human Body, ſo it ſhould truly have in it all thoſe Diſpoſitions and Properties, which a Human Body ought to have; that they ſhould be in his Body, tho' not affect or act upon his Divine Nature. Had his Body been out of his Perſon, then thoſe Human Actions and Affections could not be aſcrib'd to him as ſuch a Perſon: But his Body was the Body of God; For the *Logos* [c] became Fleſh or Man. And therefore the Affections, Actions, and Sufferings of that Body, are ſaid to be that Perſon's to whom that Body belong'd. And thus the ſame Perſon, who perform'd ſuch mighty Works, and effected the great Affair of our Redemption and Sanctification, is ſaid to be Judg'd and Condemn'd, to be Scourg'd, to Thirſt, to be

[a] Mat. c. 8. v. 14. [b] John c. 9. [c] Ibid. c. 1. v. 14.

Nail'd

Nail'd to a Croſs, to Die; in a word, to ſmart and labour under as many Bodily Pains and Natural Infirmities as if he was another Man. Had our Saviour declin'd an Admiſſion of theſe Properties and Affections into his own Perſon, his Incarnation could not have affected the Nature or mended the Condition of ours; And our Devotion had wanted that Sovereign Inſtance of Divine Goodneſs to exerciſe it ſelf upon, as well as that Divine Perſon to whom 'tis now directed, if it had been only ſome ordinary Man or Creature, from whom by our Prayers we were to obtain Forgiveneſs and Favour, and to whom we were to return our Thankſgivings for the grant of them: Thus it would be I ſay, if this Benefactor were a meer Man or a Creature, and not that Genuin Son of God, of the very Subſtance of his Father, who is not at all the leſs our Lord, our God and Saviour, by becoming our Fellow-Creature and Brother in the Fleſh.

§. 33. O the wonderful Proviſions and Appointments of God's Infinite Wiſdom and Love! Had not Our Nature been ſo cloſely and commodiouſly United to the Son's Divinity, the Manhood could not have been Deify'd or made a Sharer, as far as Perſonality could make it ſo, of Divine Perfection and Purity. On the other Hand; Had not the Son of God admitted the Weakneſſes and Imperfections of our Nature to a place in his Perſon, it had been impoſſible for that Nature to be reſcued and manumitted from them. For had they been lull'd and compos'd for ſome ſhort time, yet, as we were ſaying before, they would certainly wake again. Sin and Death might have been diverted and brib'd a little

little while, but Man had ſtill lain at their mercy; as we find our Forefathers always did. And this is Fact; Former Ages have produc'd many Saints and good Men, Perſons of unſpotted Innocence and unſhaken Integrity. The Prophet *Jeremy* was [a] *ſanctify'd from the womb*, and the [b] *Baptiſt leaped in his Mother's womb for joy, as ſoon as the ſalutation of the Bleſſed Virgin*, the Mother of God, *ſounded in her ears.* [c] *Nevertheleſs, death reigned from Adam to Moſes, even over them that had not ſinned after the ſimilitude of Adam's tranſgreſſion.* Men were ſtill Mortal and Sinful; and unable to grapple with and ſtand the Aſſaults of their own Inordinate Appetites and Affections. But now theſe Hoſtilities are ceas'd, ſince God himſelf has made himſelf Man, and imperſonated our Nature, with all it's Defects and Infirmities about it, into himſelf. God now dwells in and actuates our Nature in his Perſon; and our Unruly Deſires and Paſſions have made their Submiſſion. His Approximation and Preſence has quell'd and extinguiſh'd the Old Sedition, and done effectual Execution upon the Mutineers. The Former Man, the Sinner, is dead; and all Irregular Motions and Inclinations, whether of Soul or Body, are ſlain and buried with him. Behold! We are new Born, new Made, in *Chriſt*; the very Members of his Body, rais'd up from our former State of Death and Miſery, and immortaliz'd by his Immediate Preſence in and Union with our Nature. Accordingly, the Son of God is ſaid to be Born, when his Human Nature was conceiv'd of the Bleſſed Virgin; even He, whoſe Infinite Power gives Birth and Being to all Mankind. And *Born* he

[a] Jer. c. 1. v. 5. [b] Luke c. 1. v. 44. [c] Rom. c. 5. v. 14.

truly

truly was; and by being Born made our Nature, and whatever Naturally appertain'd to it, his Own; and by that Conjunction and Imperſonation tranſlated and exalted us, who before were only Duſt, and Sentenc'd to return to Duſt, into a Participation of his own Incorruptibility and Immortality; and, as it were, carry'd Us up along with him, at his Aſcenſion, into Heaven. Hence it appears, what Neceſſity there was, that with our Bodies he ſhould take into himſelf thoſe Infirmities and Affections which Naturally belong to them. Otherwiſe we muſt have continued ſtill the ſame Languid and Periſhing Creatures we were before; We could not have been (if I may ſay ſo) Aſſimilated into the Perſon of *Chriſt* God-Man, and thereby initiated into a common or joint Fruition with him of Everlaſting Happineſs and Glory. The Nature and Conſtitution, which deſcended to us from *Adam*, was extreamly Frail, and under Sentence of Certain Death. But God the Word having aſſum'd and Perſonally united it to himſelf, and with it all it's Natural Imperfections and Infirmities; it riſes out of the Grave, in all the Members, along with the Head. He became a Curſe and an Execration for us; And the Merit of his Sufferings as Such acquitted us from the Malediction of Sin and the Law. A Proceſs and Method well worthy of the Divine Attributes! That, as in the Nature and Perſon of *Adam* we were ſo many Clods of Living Clay, and under a Neceſſity of Diſſolution, ſo, in the Perſon of *Chriſt*, we ſhould recover a Principle and State of Immortality, a new Life and Frame both of Mind and Body, by the Means and Application of the Baptiſmal Water and Spi-

rit.

rit. We may ſay of our Bodies, that now they are no longer Earth and Aſhes, but the very Body, the Members of that God himſelf, who made himſelf Man, ſo to work our Redemption and Sanctification.

§. 34. To clear and illuſtrate this Point a little further, that *Chriſt*'s Divinity could not ſuffer, and that thoſe Paſſages in the Hiſtory of him, which repreſent him as a Perſon incompaſs'd with thoſe Inconveniences and Infirmities, which are the Lot of Mankind, are to be underſtood of him only as Man; Let us attend to what his Apoſtle St *Peter* (who certainly was well acquainted with, and would truly inform us of, the Nature and the Condition of his great Maſter) has ſuggeſted to our purpoſe. [a] *Foraſmuch then*, ſays he, *as Chriſt hath ſuffered for us.* Wherein? *In the Fleſh.* Do we read then, that he Hungred and Thirſted, that he Labour'd or Suffer'd, that he did not Know every thing, that he Slept, Wept, Pray'd, Withdrew himſelf, or made his Eſcape, that he was Born of a Woman, that he Beſought his Father that the Cup of his Vengeance if it were poſſible might paſs from him; In a word, that he was not Inſenſible of the Paſſions of Human Nature, and the Common Calamities of Life; All this, no doubt, is very true, and perfectly conſiſtent with his being truly God. He hungred and thirſted for us, that is, as the Apoſtle ſays, *in the Fleſh.* He ſtoop'd to a Defectiveneſs of Knowledge, was Buffeted and Scourg'd, and underwent a ſad Scene of Sufferings and Sorrow for our ſakes: But all this *in the Fleſh.* 'Twas the Fleſh that [1] roſe and aſcended, that was born and increas'd in ſta-

1 Υψοῦται. a 1 Pet. c. 4. v. 1.

ture.

ture. His Fears and his Flights concern'd only the Man. When with Agonies he deprecated the Cup of God's Wrath, when, with incomparable Patience and Meekneſs, he receiv'd Blows and Stripes, and all the Violence his enrag'd Crucifiers could offer, This reach'd no further than his Human Nature. And whatever elſe is aſcrib'd to him, implying Infirmity or Pain, muſt be underſtood with the ſame Limitation. The truth of this Diſtinction or Limitation is (I ſay) very plain in the Accuracy of the Apoſtle's Expreſſion, who mentions *Chriſt*'s Suffering for us, not in General, much leſs in his Divinity, but *in the Fleſh*; and therefore, what we find related or affirm'd of our Saviour as Man, ſhould not adminiſter the leaſt Ground or Occaſion for Cavil or Scruple. All that can be inferr'd from it, is, that the Perſon, who, altho' he was God as well as Man, could not be Paſſive or Capable of any Infirmity or Harſh Impreſſion, in his Divine Nature, yet, as Man had a proper Human Body, and in it all thoſe Paſſive Properties and Affections, which Human Bodys are born with. Wherefore, as nothing of Imperfection can touch the Nature of the *Logos*, ſo he abides for ever the ſame Infinite Immutable Being; And ſo little do the Frailties of the Manhood moleſt or diſcompoſe him, that, like Miſts, they fall before his Power, and diſappear at his Preſence. Theſe were thoſe Weakneſſes and Degeneracies of ours, which he admitted and tranſlated into his own Perſon; and in That ſo vanquiſh'd and extinguiſh'd them, as to deliver us alſo from the Tyrannical Gueſts, that had invaded our Nature, and kept their footing there ever ſince the Fall; according to what

St *John*

St *John* observes, [a] *Ye know that he was manifested to take away our sins; and in him is no sin.* And here no room is left for the captious Heretick to insinuate such Doubts and Questions as these, Are Human Bodys naturally Mortal? How do they rise again in defiance to their very Nature? Or if they must rise again; How come they not to rise Mortal, and as sensible as before of Want and Pain? They are still but Compositions of Earth, new cast or moulded: And why should they not hunger and thirst, as much as before? How come they to lose, in this Second Formation, all those Qualities and Affections, that were Essential to them by their first? To these and such like profound Interrogations the Regenerated Body stands up and replys; My Original was Earth; and my Condition Brittle and Mortal. But the Blessed Eternal Word of God, who cannot have any thing in him Defective or Weak, united me to himself; has made me one Person with him; I am his Flesh, his Body, and, by this Union, I am set out of the reach of Death, and above the Power of Sin. Thanks to my Dear Saviour, those Two are now no longer my Masters. And if you Hereticks pretend to find out an Absurdity in my being thus deliver'd and purg'd from my Natural Depravity Corruption and Mortality; how will you be able to accommodate another thing to the Delicacy of your Philosophy, *viz.* that the Word and Son of God should assume the Form of a Servant, this once Servile and Slavish Machine of Flesh? For by this means I obtain'd this glorious Change. God himself took a Human Body into his Nature, and by that

[a] 1 John c. 3. v 5.

Imper-

Imperſonation Deified us who ſhar'd with him that Nature, and made us Co-heirs with himſelf of Life and Glory Everlaſting.

§. 35. From what has been diſcours'd and argued above, we learn this neceſſary Leſſon, that, whenever we find our Lord either Doing or Saying any thing as by the Organs and Action of his Body, which at the ſame time diſcovers and proves his Divine Authority and Power, we ſhould aſcribe all ſuch Actions and Words to him as God; and that, when the Manner of his Acting or Speaking is repreſented as Human; when any Circumſtance or Cloud of Diſadvantage attends any Paſſage of his Life; we ſhould know and confeſs, that he made himſelf Man, and that, as Such, he did and ſaid and ſuffer'd theſe things. We cannot miſs of a right Notion and Belief concerning the Perſon of *Chriſt*, if we diſtinguiſh as we ſhould between the two Natures, and if, at the ſame time that we attribute it's reſpective Faculties and Functions to each, we look upon both as the Powers and Acts of one Perſon. He, whoſe Contemplation of *Chriſt*'s Divine Powers and Miraculous Acts induces him to deny the Propriety of his Manhood; and He, who ſuffers himſelf to be ſo miſled by the Conſideration of any Weakneſſes or Defects of *Chriſt*'s Human Nature, as to deny the Perſonal Union of his Divine with it, & to form unworthy Conceptions and propagate diſhonourable Doctrines of this Divine Perſon; both the One and the Other is equally in the unhappy Condition of the *Jew*, who [a] *mixt his wine with water*, who makes [b] *the Croſs of Chriſt his ſtumbling Block*, and with the Gentile, who derides and ſcoffs at the

a Iſai. c. 1. v. 22. b 1 Cor. c. 1. v. 23.

Goſpel as Fooliſhneſs. This is that Whirlpool of Error and Impiety, which has ſuck'd in and ſwallow'd up *Arius* and his Followers. From thoſe Actions and Paſſions, which are aſcrib'd to *Chriſt* as Man, they perſwade themſelves and others, that he is no more than a Creature. And let me ask them, Why thoſe Indications and Teſtimonies, which his Life and Death afforded of his being a Divine Perſon, ſhould not turn them *Manichees*; ſhould not ſeem as ſtrong a Proof, that he was not truly conceiv'd and born a Man. God give them Grace before it be too late, to believe himſelf when he tells them, that the Word was made Fleſh. And God give us Grace to retain and vindicate that Faith; and to preſerve and promote a right underſtanding of thoſe Places of Scripture, which theſe Men ſo lamentably miſapply and abuſe. God keep us from ſuch a miſerable Intoxication and Blindneſs, as to inferr Imperfection and Dependency from ſuch fancy'd intimations, as that [a] *the Father loveth the Son, and hath Given all things into his hand*, that [b] *all things were Delivered unto him of his Father*, and that [c] *he can of his own ſelf do nothing; but as he hears he judges.* For 'tis impoſſible that He, who is the only Begotten Word and Wiſdom of his Father, ſhould ever have wanted in any Degree any one of thoſe Perfections, which are Eſſential to the Father. And This is what he tells us expreſsly himſelf; [d] *All things that the Father hath, are mine*, and, [e] *All mine, O Father, are thine.* We ſee that the Son is not deſtitute of any one Attribute or Perfection whatſoever, that belongs to the Nature of the

a John c. 3. v. 35. *b* Mat. c. 11. v. 27. *c* John c. 5. v. 30. *d* Ibid. c. 16. v. 15. *e* Ibid. c. 17. v. 10.

Father;

Father; And we know that the Father's Perfections are Intire and Absolute in his Nature from Everlasting: Whence it cannot but follow, that they are in the Nature and Person of the Son from Everlasting too. Upon the whole then; All that is suggested in these and such like Texts of Scripture is, that the Son's Divine Perfections and Person result or flow from the Father's; Which is far from giving us any cause of Suspicion that there was not always a Plenitude of Perfection in the Nature of the Son.

§. 36. On purpose to prevent and obviate that other Extream, which was *Sabellius*'s Error, our Saviour undoubtedly made use of those Assertions and Expressions; [a] *All power is Given unto me*, [b] *This Commandment have I Received*, and, [c] *All things are Delivered unto me*. Had not the Distinction of Personality been thus inculcated and secur'd, the Scripture's Assertion of that Convertibility and Equality of the Divine Attributes and Perfections, which is between the two Persons, might leave us expos'd to the danger of Confounding the Two Persons, and Believing but in One. This Mistake is admirably provided against by those Expressions we are now considering. They declare very plainly, that the Son is not the Father, but the Eternal Word and Son of the Father; that, as being So, he has all the Divine Perfections communicated from his Father by an Eternal Generation; and that he could never have been without any of them, because they are Essentially the same Infinite Perfections with his Father's. Let us but duly weigh and examin the Force and Tenour of those Expressions; and we shall find, that they

[a] Mat. c. 28. v. 18. [b] John c. 10. v. 18. [c] Mat. c. 11. v. 27.

are so far from hinting any thing disserviceable to the Doctrine of the Son's proper Divinity, that they are alone enough to confirm and establish it. Thus, when our Lord informs us, that all things are delivered unto him, he lets us understand, that he himself is not in the Number of the things receiv'd, and that, being the sole Heir of all things whatsoever, he must be the only Son of his Father, and the proper Son of his Substance. The whole Universe could not be his Heritage, if he himself were a Part of that Heritage. Upon these terms he could not have been Sole Heir, but only at most Co-heir with his Fellow-Creatures. And therefore, as certainly as he is Single and Universal Inheritour, He and his Inheritance are Distinct and Separate Things; and the Father's Essence and Attributes are in Him, and do not extend to Them. There is another Declaration or Assertion of our Saviour's, which makes it yet more evident and plain, that the Father's *Giving* and *Delivering* does by no means imply the Son's *Not having before*; and teaches us how to understand such Expressions, where-ever we find them apply'd to the Person of our Blessed Saviour. The Text is this: [a] *As the Father hath life in himself; so hath he given to the Son to have life in himself. The Father hath given to the Son* demonstrates, that the Son is a distinct Person from the Father. And that Self-Existence or *Life in himself*, which the Son has from the Father, is, at the same time, a clear and convincing Proof of his being Equal to, and Co-essential with, the Father. And therefore, if an Age or Time can be imagin'd, when the Father was a less Perfect

[a] John c. 5. v. 26.

Being

Being than afterwards, then I confeſs the ſame may be ſuppos'd of the Son; But not otherwiſe: For As the Father hath, So hath the Son from the Father, *Life in himſelf*, Self-Exiſtence. And if not ſo much as ſuch a Moment can be conceiv'd; if 'tis a fundamental Doctrine of all Religion, that the Father is alike Perfect and Infinite from Everlaſting; Then, Which has the advantage, the Modeſty, or the Underſtanding of theſe People, who reſolutely maintain, that the Son hath not all things which the Father hath, and that the Son's Perfections prodigiouſly differ in Kind and Extent from the Father's, tho' the Son himſelf expreſsly aſſures them of the contrary, 'twill be hard to determin. But every good *Chriſtian* will believe *Chriſt* before *Arius*. And when his Saviour tells him, that all Things that the Father hath are the Son's, and conſequently that the Son has them from the Father, he will want nothing more to ſatisfie him, that the Son had them in his Nature Everlaſtingly. The Father has theſe Perfections Uncommunicated; The Son has them from, and holds them of, the Father. Suppoſe the Sun-Beams could ſpeak, and were to give us an account of their Nature and Origin, the Diſcovery would run thus: 'Tis out of the glorious Orb of the Sun that we ſtart forth in a full and perfect Capacity of rejoicing and cheriſhing the Globe you inhabit: And as we are of the Sun's Subſtance, ſo we proceed and act by his Emiſſion. All this would not look as if thoſe Rays were ſome time or other deſtitute of any Part or Property of the Solar Nature. On the contrary, this Declaration would be the ſame as if the Rays had ſaid, The Sun and we are of one Nature; and

the ſame Properties and Powers are common to us both. Much leſs can we doubt, whether the Son of God is indeed of his Father's Nature and Subſtance, when he tells us, that all things that the Father hath are his, and that he receives them all from the Father. The Father communicates his whole Nature to Him, and the Father hath in Him the whole that he communicates. And ſo again, all things, and the very ſame things, that the Son hath, are the Father's. Both are Eſſentially united in one Infinite Nature, and, in conſequence of this Union, the Father ſteers and conducts the wiſe and wonderful Chain of his Diſpenſations and Providences by and in the Son.

§. 37. What has now been obſerv'd and urg'd in relation to ſome of thoſe Places of Scripture, which concern our Lord as Man, is equally applicable to the reſt, and directs us to form a right Notion and Judgment of our Saviour's Asking Queſtions, and Seeming Ignorance of Facts. Did he inquire [a] Where *Lazarus* was laid? Did he ask [b] *Whom do men ſay that I am*? and [c] How many Loaves his Diſciples had? and [d] What it was that the blind Men would have him to do unto them? The Premiſes will ſoon clear up the Meaning of theſe Queſtions, and keep us clear of all ſuch falſe and perverſe Conſtructions, as the *Arians* put upon them to make them comport with their Errors. We deſire theſe Miſcreant Profeſſors to tell us, How they come to infer our Saviour's Ignorance from his Enquiries? Propoſing of Queſtions is no infallible Proof, that the Propoſer is unacquainted with the things he asks about.

[a] John. c. 11. v. 34. [b] Mat. c. 16. v. 13. [c] Mar. c. 6. v. 38. [d] Mat. c. 20. v. 32.

There

There may be ſometimes occaſion for a Man to ſpeak, as if he doubted or wanted Inſtruction about a matter which he knew perfectly well before. Thus, in the Inſtance of that Queſtion, *How many Loaves have ye*, we are told, that our Saviour knew the Number before; For ſo we find in the *Evangeliſt*, [a] *And this he ſaid to prove Philip: for he himſelf knew what he would do.* And if he knew what he would do, undoubtedly he knew the Number of the Loaves, with which he was to work the Miracle. And St *John*'s Expoſition of this Inſtance ſets all the parallel ones in a clear Light. He knew as well before as after he had ask'd, Where was the Place of *Lazarus*'s Interment, and What Notion and Opinion the People entertain'd of his Perſon and Character: And thus this fine Bubble of a Fallacy is broke with a Breath. But if they think fit ſtill to inſiſt upon it; if they will blow it up again, and try it's fortune once more; See how it burſts again into nothing at the very mention of that known Diſtinction, that 'tis impoſſible there ſhould be any Inſtance or Degree of Ignorance in our Lord's Divine Nature, and that he could be capable of it only in his Human. And This will appear to be true to any one that recollects, that our Lord, at a conſiderable Diſtance from *Bethany*, knew from himſelf as if he had been upon the Spot, that *Lazarus* was dead, and in what Place he died; Tho', when afterwards he came thither, he was pleas'd to expreſs himſelf as if he knew not where he was buried. What an inſolent and impious Miſrepreſentation! To ſet Him out under the Character of a poor ignorant Creature, who

[a] John c. 6. v. 6.

knew,

knew, even beforehand, the ſecret and inmoſt Conceptions and Thoughts of *all Men*, [a] *and needed not that any one ſhould teſtifie of Man; for he* underſtood perfectly *what was in Man*; and ſaw into every Act and Motion of the Minds and Hearts of all Mankind; Nay and (which is yet more) who alone knows the Father, and aſſures us, that [b] *He is in the Father, and the Father in him.*

§. 38. Wherefore 'tis certain, that his Knowledge was not Univerſal only as he was Man; but that as the Word and Son of God, there is nothing hid from him, not any thing unknown to him, even from Eternity. His Incarnation did not extinguiſh or weaken his Divinity; and his Divinity did not prevent or obſtruct his Incarnation, or unqualifie him for the Aſſumption of Human Nature and all it's Properties. Let us not harbour any ſuch Profane and Frightful Fancies. The great Eternal God made himſelf Man, and imparted a ſort of Divinity to our very Nature, by aſſuming it into his Perſon. Did he not raiſe the Dead in that very Nature, in which he put forth Queſtions, and ſeem'd to be a ſtranger to ſome things? And can it be ſuppos'd, that He, who was able to call back a departed Soul, and raiſe a Dead Body to Life and Vigour, could be ſhut out of any Myſteries of Nature or Privacies of Human Actions? He had ſeen *Lazarus* laid in his Grave; tho' he inquir'd after the Place, as if he knew no more of it than his Diſciples before they came to *Bethany*. He was to bear and carry all our Imperfections and Infirmities. This was the way, by which he was to conduct and tranſport us to that Sublime and Saving Knowledge, that the Father is Properly and Eſſentially his

a John c. 2. v. 24, 25. b Ibid c. 14. v. 11.

his Father, and that he was ſent and comiſſion'd by that Father to redeem us and inſtate us in Glory; An Office and Decree, which diſplay'd and manifeſted the Perfection of Infinite Goodneſs and Mercy more than any other could have done. And among theſe Imperfections which the Ever-Bleſſed Son of God bore for this Pnrpoſe in his Human Nature, was that of our Ignorance. Let us therefore put our Adverſaries in remembrance, that thoſe Expreſſions; [a] *All Power is given unto me*, and, [b] *Glorify thy Son*, and, [1] *Power was given him*, are nothing to their Purpoſe, and that, as we have ſhewn, they are applicable only to *Chriſt*'s Human Nature. He that was in full Poſſeſſion of Abſolute and Infinite Perfection and Happineſs, receiv'd in his Manhood an Ample Inveſtiture of Grace and Glory, which were made over to our Nature by a Grant and Conveyance as firm and irreverſible, as the Union of our Nature with our Lord's Divine is cloſe and indiſſoluble. A meer Mortal Man muſt have been in continual Danger of falling from theſe Privileges. *Adam* loſt them before. And therefore to prevent ſuch another Forfeiture, and to provide Sinners ſuch a Means of making their Peace with God, and obtaining his Favour, he makes Himſelf Us, and he ſpeaks of the great Advantages and Privileges, which We receive in his Perſon, as if only himſelf receiv'd them. As God his Glory was always Compleat; as Man, he declares 'twas entirely Deriv'd and Adventitious. And thus,

1 This Text is not in St *Peter*'s Epiſtles. I preſume the Father, in haſty writing, and quoting *Memoriter*, miſtook *Peter* for *John*, whoſe words, c. 5. v. 27. in his Goſpel, tho' not the ſame, are equivalent to theſe. *a* Mat. c. 28. v. 18. *b* John c. 17. v. 1.

when

when the great Fountain and Author of all our Glory and Happineſs calls upon his Father to Glorifie him, what he would have us infer from hence is plain, that he is truly Man, being as ſuch Naturally deſtitute of this Divine Eminency and Splendor. He aſſum'd our Nature into himſelf, and that Nature thus Imperſonated receiv'd this Glory; And ſo God the Son might very truly and properly ſay of himſelf, that He receiv'd it.

§. 39. Now then we muſt return to the old Argumentation; If the Word was not made Man, then indeed it muſt have been the Word, whoſe Glory was Defective and Acceſſional, and whoſe Knowledge was ſo ſhort and confin'd, as to put him to a Neceſſity of asking Queſtions; And then *Arianiſm* will be Orthodoxy. But if the Word was made Fleſh, as God expreſsly aſſures us, and if Ignorance and Want belong of courſe to Human Nature, then you may eaſily be ſet right, if you pleaſe, and avoid miſtaking the Nature which Gives, for the Nature which Receives. He that gives to all Life and Breath and all things; is it not ſtrange, that this great Source of Being and Bleſſing ſhould be conceiv'd under mean and indigent Circumſtances? What an outrageous Enterprize againſt the Majeſty of God, and the Merits of our Saviour! To repreſent the Son of God as a Being Feeble and Poor, and conſequently ſeparate from his Father's Nature, and infinitely beneath it; and, at the ſame time, to leave Mankind in as Deplorable and Deſperate a State as if *Chriſt* had never been born! For were it true, that the *Logos* as ſuch, and in his own Nature, receiv'd all that Grace and Glory, which *Chriſt* is ſaid to have receiv'd; if it had been his Divinity,

vinity, which was ſanctify'd, and rais'd out of the Grave; What had we been the Better for all This? Our Nature had remain'd in *Statu quo*, Helpleſs, Frighted, Mortal; not repair'd, not reviv'd, not inrich'd and adorn'd, as it is now, by thoſe Graces and Endowments, which we his Brethren ſhare with and in the Man *Chriſt Jeſus*. Will our Adverſaries be pleas'd to tell us for what End the *Logos* deſcended and became Incarnate? Was it in order to have new Perfections and Favours heap'd upon him? Then 'tis plain he had them not before; and he ought to be very thankful, and acknowledge his great Obligations to this Human Nature of ours, which he aſſum'd, becauſe it was the Means of making him ſo much Happier and Richer than he was before, and ſo much more an Object of God's Goodneſs and Bounty. In ſhort; If there be any thing in this *Arian* Scheme, our Nature mended and advanc'd the Condition of the *Logos*, and not the *Logos* the Condition of our Nature; which 'tis the very Dreggs of *Judaiſm* to ſay. On the contrary, if the *Logos* came down and was Incarnate, as we know he was, in order to our Redemption Sanctification and Deification, 'tis no longer to be doubted but that whatever Change of Condition he was pleas'd to ſubmit to, by aſſuming our Nature, he did not conſult his own, but our Intereſt and Advantage in embracing it. The Graces the Dignities and Immunities, which himſelf deals out from the Father to the Creatures, he made over and appropriated to his Human Nature; and 'twas in this Nature, that he reveal'd and declar'd this Communication. Further; To diſtreſs and drive our Adverſaries, if 'tis poſſible,

into

into a Conviction, let us recommend to their Obſervation, the Nature of the Things which he ask'd, and of the Things which he receiv'd. The ſame *Chriſt Jeſus*, that petition'd his Father to glorifie him, and to whom his Father deliver'd all things, and who informs his Diſciples, after his Reſurrection, that [a] *all Power was given him in Heaven and in Earth*, was Lord and Proprietor of all Theſe Things before. For why? [b] *All things were made by him*, and he is that [c] *One Lord, by whom are all things*, and we learn from St *Paul*, that He, who Sollicited the Father to glorifie him, was and is Himſelf the Lord of Glory; *had they known it*, ſays the Apoſtle, [d] *they would not have crucified the Lord of Glory*. And Himſelf aſſures us, tho' he made this Glorification the Subject of his Petition, he had nevertheleſs an Eternal Glory Eſſentially inherent in him; [e] *With the Glory*, ſays he, *which I had with Thee before the World was.*

§. 40. And that he had all that Power and Authority before his Reſurrection, which, he ſays, he receiv'd after it, is further evident from hence, that he control'd and chaſtis'd Evil Spirits at his Pleaſure. Thus he rebukes and commands the Prince of Darkneſs very Imperatively, [f] *Get thee behind me, Satan*, and he veſts his Diſciples with a Coercive [g] Power over him too. He tells them, when they come back to him, [h] *I beheld Satan as lightning, fall from heaven.* He caſt out Devils, and he loos'd what Satan had bound, as in the Inſtance of that [i] Daughter of *Abraham*, that had had a Spirit of Infirmity Eighteen Years. He [k] forgave

a Matth. c. 28. v. 18. *b* John c. 1. v. 3. *c* 1 Cor. c. 8. v. 6. *d* Ibid. c. 2. v. 8. *e* John c. 17. v. 5. *f* Luke c. 4. v. 8. *g* Ibid. c. 10. v. 19. *h* Ibid. v. 18. *i* Ibid. c. 13. *k* Mat. c. 9. v. 2.

Sins,

Sins, as particularly the Paralytick's, and the Woman's, [a] who anointed his feet. He reſtor'd the Dead to Life, and gave the Power of Seeing to the Man that had been born without it. And he did not defer or forbear attempting theſe Miracles in Expectation of a Power of working them; but brought that Power down with him from Heaven. Thus he had, before his Incarnation and Reſurrection, what he ſays he receiv'd afterwards; and what he receiv'd, he tranferr'd into our Nature. He made us as Gods; and our being made ſo had this effect, that the Powers of Hell were no longer too ſtrong, nor the Glories of Heaven too pure and ſublime, for us. The Word was God; and 'twas as impoſſible, that God ſhould want any Excellency, as that the Man ſhould not receive whatever Excellency he wanted. And thus our Nature being Endow'd and Glorify'd in his Perſon, our Perſons may be ſecure of the Stability and Perpetuity of this Endowment and Glorification. And This explains the meaning of St *Peter*, where he tells us, that [b] *he received from the Father honour and glory*, and that [c] *Angels Authorities and Powers are made ſubject unto him.* As in the Inſtance of *Lazarus*, 'twas the Man *Chriſt Jeſus*, that inquir'd where he was buried, and God the Word, that rais'd him to Life; ſo here his Receiving proves him a Man, and the Subjection of Angels declares him God.

§. 41. Now then let me beſeech theſe miſerable Objects of Divine Indignation, not to treat the Son and Word of God thus irreverently and deſpitefully; Let them know, that they cannot fix any Defects of Nature upon him, but

[a] Luke c. 7. v. 48. [b] 2 Peter c. 1. v. 17. [c] 1 Peter c. 3. v. 22.

they

they muſt aſcribe the ſame to the Father. The Divinity of both Perſons being One, they are equally concern'd in the Imputation. The *Jewiſh* Zealots did not offer more Violence to the Body of *Chriſt*, when they aſſaulted it with Stones, than theſe Heretical Ruffians endeavour to do to his Divinity by attacking it with ſuch Doctrines. We tell them again, that there could be nothing Defective in the *Logos*; Whatever Imbecillity we read of was intirely in the Man. His Miracles were Divine, tho' wrought by the Inſtrumentality of a Human Body; as when he Spit on the ground and made Clay, and when he ſtretch'd out his Hand, and when he rais'd his Voice to call *Lazarus* out of the Grave. Are his Actions and Paſſions repreſented and deſcrib'd as properly Human? Then we may be ſure they were only his Actions and Paſſions as a Man. Thoſe Weakneſſes and Imperfections they imply, very plainly diſcover the proper and immediate Seat or Subject of them. The Qualities and Affections of that Man which the *Logos* was made, were circumſcrib'd within the Human Nature, and could have no place in the Divine. Again; the Divine kept it's own Powers Perfections and Acts intire and incommunicable, at the ſame time that it embrac'd and comprehended our Nature in a Perſonal Union. His Body was the Engin or Organ by which he wrought the Works of his Father; But notwithſtanding the Manhood was aſſum'd into the Deity, yet none of it's Properties and Affections were loſt or extinguiſh'd there; And 'twas the Man thus lodg'd (if I may ſo ſpeak) in the Nature of God that put forth Queſtions to his Diſciples, that call'd up *Lazarus* from the

Grave,

Grave, and who, at the ſame time that he told his Mother with an Air of Reprehenſion, that [a] *his hour was not yet come*, turn'd Water into Wine by the Omnipotence of his Divinity. And This, in one word, is the right Faith and Belief, that God is Perſonally in Man, and that Man is Properly and Perſonally in God. The firſt he demonſtrated by his Miraculous Works, and the laſt by his Human Actions and Affections.

§. 42. Let us now paſs on to the Conſideration of that Divine Aſſertion, which our Adverſaries (alaſs how weak and blind in Heart) inſiſt upon, as an unanſwerable Evidence of their Doctrine. The Text is that of St *Mark*, c. 13. v. 32. *But of that day and that hour knoweth no man, no not the Angels which are in Heaven, neither the Son.* Thus theſe *Goliahs* heap *Pelion* upon *Oſſa*, and pile Text upon Text, to ſcale the Walls of Heaven. They call in queſtion His Knowledge of a Day and an Hour, even *His*, that created Heaven and Earth and all things. That *Logos*, from whom nothing can be conceal'd, they deſpiſe and expoſe, as if he knew no more than themſelves, at what time he ſhould come to judge his Creatures. And they look upon the Diſtance of that Day, as a Secret with-holden from that Son of God, who has told them, that he knows the Father, and that no one knows him beſides himſelf. Now was there ever ſuch Solid and Rational Divinity, ſuch Subtle and Exquiſite Philoſophy as This? Strange and Myſterious indeed! that whatever is created or made ſhould be by the Operation and Appointment of the *Logos*, and among theſe the Times and the Seaſons, each ſingle Night, and

[a] John c. 2. v. 4.

each

each ſingle Day; and yet that he ſhould be as much a ſtranger to theſe his own Operations and Determinations, as if he was altogether a Perſon Unconcern'd. At the ſame time 'tis almoſt as unaccountable and ſurprizing, that theſe Miracles of Penetration ſhould be ſo very inadvertent and ſhort-ſighted, as not to ſee themſelves confuted by the Context, and other Places of Scripture, where we find, that That Day and Hour was not unknown to the Son of God. For does not the ſame Son of God, who ſays that he knows nothing of that Day and Hour, give his Diſciples a large and particular Account or View of Events and Occurrences, which were to precede that Time, and prognoſticate it's approach? [a] Theſe and theſe things *ſhall come to paſs, but the end is not yet*; and [b] *then cometh the end*, as he tells us by St *Paul*. He could not be wholly ignorant, When that Day and Hour was to be, who had ſuch a perfect and exact Fore-knowledge of all thoſe Emergencys and Tranſactions, which were to come before it. Had he been utterly in the Dark about it, he could no more have told, that it was to be after, than that it was to be before, the Completion of ſuch Events. If a Stranger or a Traveller wanted to be inform'd, in what Part of the Country ſuch a City or Houſe was Situate; and he ſhould meet with a Man that ſhould name in Order, and accurately deſcribe, the ſeveral Towns and Places, thro' which he was to go to ſuch a Houſe or City; and tell him, that when he came to ſuch a Place and ſuch a Place, This was not the laſt Stage, but that when he had gone on further thro' ſuch

[a] Matth. c. 24. [b] 1 Cor. c. 15. v. 24.

a Place,

a Place, he would find himſelf ſoon at his Journey's end; certainly no One would doubt, that had receiv'd theſe Directions, but that the Perſon, who gave them, was very well acquainted with the Situation of that Houſe or City. 'Twould be a very ſingular Preſumption in himſelf, and Impoſition upon the Enquirer, if he ſhould give him a Liſt of Places he was to go thro', and not know whether the Place he was to go to, was on this ſide of them, or beyond them, or at all in that Road. What Opinion then muſt theſe Wretches have of our Bleſſed Saviour's Veracity, who would make him declare himſelf abſolutely ignorant of the Day and Hour of the Univerſal Judgment, whether it was to be ſooner or later, when he himſelf, at the Inſtance and upon the Inquiry of his Diſciples, diſtinctly and circumſtantially foretells the Chain or Courſe of ſo many remarkable Providences, that were to come to paſs before it?

§. 43. If we ſhould be ask'd, Why our Saviour did not think fit to let his Diſciples into the Knowledge of this great Secret? Our Anſwer is, that 'tis no Man's Buſineſs to pry and examin, either into thoſe Things, which he has conceal'd, or into the Reaſons he had for concealing them; For [a] *who hath known the mind of the Lord, or who hath been his Counſeller?* But if it be demanded, Why he told them, that the Son did not know this thing at the ſame time that he certainly did know it; Every well-inſtructed Chriſtian is provided with a Reply, that he only declar'd he knew it not as Man, or by the faculties of his Human Nature; which at beſt is capable of but a

[a] Rom. c. 11. v. 34.

ſcanty Compaſs of Knowledge: Whereas Omniſcience it ſelf is Eſſential to the *Logos*. The Truth of this Diſtinction will appear very plainly to any One that duly attends to thoſe two Particulars, the Time when our Saviour ſaid this, and the Perſons to whom he ſpoke it. Our Adverſaries indeed might very reaſonably have argu'd from it, if he had declar'd himſelf Ignorant at that Time when he prepar'd the Heavens, and was by his Father, adjuſting and compacting the whole Frame of Nature, or at any time before he was made Man. But this is not ſo. 'Twas God Incarnate that ſpoke it; and whatever Affirmations or Expreſſions, that ſavour'd of Paſſiveneſs or Imperfection, he apply'd to himſelf after his Incarnation, ought, in Equity of Conſtruction, to be underſtood only of his Human Nature. The *Logos* himſelf, as he Created and Form'd all Creatures whatſoever, ſo he knew exactly the Conſtitution ard Duration of every one of them; when it had it's Beginning, and when it was to have an end. The Principles of Immaterial and the Mechaniſm of Material Subſtances were all naked and open to the Eyes of the great Author of them. 'Twas very eaſy for Him to calculate the Length of their Exiſtence by the Strength and Nature of the Powers he had given them; And if he knew when the Several Parts commenc'd, and when the Term of their Being was to expire; of conſequence he muſt know, how long the World was to laſt, and not only the Day and Hour, but the very Moment of it's Extinction. At the ſame time that he [a] puts up a Petition to his Father to Glorifie him, that is, as Man; he knew, as God,

[a] John c. 17. v. 1.

and

and declares, that *the Hour*, the Time *was come*. And This alone proves what we contend for, that, as the *Logos*, he was not ignorant of the Time of the Conſummation of All Things; tho' his Human Nature, as ſuch, knew it not. For the Sphere of Human knowledge is very narrow; and Things of this nature eſpecially lie far beyond it. And yet ſo tender and cordial was the Courteſy and Love of our Bleſſed Lord, that, as he had aſſum'd the Feeble Faculties of our Minds and the Dimneſs of our Undiſcerning Nature, ſo he ſeems to confeſs and publiſh with pleaſure his Alliance to his Brethren in the Fleſh, I know not, I am Ignorant, (ſays he) I am in that reſpect, as a Man, like the reſt of Mankind; tho' there is nothing, nor can be, which I have not a compleat and perfect Knowledge of as God. And 'tis obſervable that he does not ſay, Not the Angels, neither the Son *of God*; which might be pretended to reflect Ignorance upon the Divinity: But not the Angels, nor the Son; which is a Suggeſtion and Admonition, that the Son is here the Son of Man, and that this Inſtance of Ignorance concerns only him.

§. 44. And were not this the Meaning of the word Son in this Place, after he had confeſs'd himſelf jointly ignorant with the Angels, no doubt he would have added likewiſe the Holy Ghoſt; and from his not doing this, two Concluſions naturally ariſe; Firſt, that the Holy Spirit knew this Day and Hour, and conſequently that the *Logos*, as ſuch, from [1] whom the Holy Spirit proceeds, could not but know it; and, Secondly, that the Son here was the Son of Man,

1 Παρ' ὃ τὸ πνεῦμα λαμβάνει.

and not the Son of God: For if it had been the latter, the Holy Ghoſt had certainly been mention'd too. And 'tis a Corroboration of this Argument, that He, who confeſſes the Ignorance of his Human Nature in this particular, aſſerts the Perfection and Univerſality of his Knowledge as God. He affirms, that he has a perfect Knowledge of the Nature Acts and Purpoſes of his Father; tho' the Time when he was to come to judge the World, was a Secret he had not been admitted to. This very Son tells us, that [a] *no one knoweth the Father, ſave the Son.* The Sagacity of an *Arian* may be able to make it out, that the Perſon, who has an Adequate Idea of the Father's Eſſence, and ſees thro' all his Acts and Counſels, may notwithſtanding be a Stranger to the Revolutions of Nature, and the ſtated Schemes of Providence, and, among theſe, to the Time of the World's Diſſolution. But other Men cannot reaſon ſo cloſe and deep. Their ſlender Judgments tell them, that the Father has fix'd from Eternity that important Day and Hour, and that he determin'd it by the Son; and that they cannot apprehend, how the Son ſhould know nothing of his own Determination: For this neither is nor can be diſputed, that the Father made all his Creatures and eſtabliſh'd all his Counſels by the Son; And 'tis very unconceivable how this Agent and Co-operator with the Father ſhould not know all the Nature and Properties of the things he had made, their Number and the Term of their Duration; which if he did know, 'tis impoſſible he ſhould be ignorant of the Time of their Diſſolution. To preſs the Argument yet

[a] Mat. c. 11. v. 27.

further;

further; Our Lord has told us that all things that the Father hath are his. If therefore the Father has in himſelf the Knowledge of this Day and Hour, the Son cannot but have it too, and that in Union of Nature with the Father. Again; The Father knows that Day and Hour; The Father is in the Son, and the Son is in the Father, and knows whatever is in the Father; Therefore the Son knows that Day and Hour. Again; The Father knows that Day and Hour; The Son is the Expreſs Image of his Father's Perſon; Therefore the Son knows them too; For otherwiſe there would be one Part or Inſtance of Knowledge, in which the Son is not the Expreſs Image of his Father, does not exactly repreſent and reſemble him. And to ſpeak freely; Tho' 'tis no ſuch matter of Aſtoniſhment, that He, who made all things, and by whom all things conſiſt, ſhould have a thorow Knowledge of the Nature and Frame of them, and of the Period of Duration aſſign'd to each and all of them. Yet my Reader may well wonder at Me, for thinking my ſelf ſo far oblig'd to gratifie theſe perverſe and obſtinate Men, in Purſuing them thro' ſuch a Ramble of Sophiſtry and Whimſey, as to expatiate into ſo large and copious a Vindication of Truth againſt them. Let our Adverſaries look a little before them, and conſider how they can avoid aſſerting even the Father's Inferiority to his Creatures, if they go on to deny the Proper Eternity of the Son. If that Day and Hour is unknown to that Perſon, who only knows the Father; I know not how they can pretend to deny (and perhaps they will not) that the Knowledge of the Nature and Motions of God's Creatures, nay of only a ſmall

Part of them, is Something above the Knowledge of the Divine Nature it ſelf.

§. 45. Our Saviour has denounc'd that dreadful Doom, which awaits all thoſe harden'd Infidels and Apoſtates, who dare level and direct their Blaſphemies againſt the Holy Ghoſt himſelf. But let Us, in whom dwells not only the Love of *Chriſt*, but *Chriſt* himſelf, know better things; and, when we hear the Son of God confeſſing his Knowledge of Things to be Partial and Circumſcrib'd, which therefore cannot be the Divine Knowledge or Omniſcience, let us turn our Conceptions to his Human Nature, and there we ſhall find, What it was in him, that knew not all things. Let it be obſerv'd, that our Lord having told his Diſciples, that the Son did not know that Day and Hour, and compar'd the Caſe and Condition of Thoſe who ſhould be ſurpriz'd at the End of the World with that of Mankind at the time of the Floud, applys the Whole in this very gracious Admonition; [a] *Watch therefore, for ye know not what hour your Lord doth come*; and a little after, [b] *In ſuch an hour as you think not, the Son of Man cometh*, that is, the Son, who I told you before, knew not that Day and Hour, being in that Nature as ignorant of it as any one of you. Had his meaning been, that the *Logos* himſelf knew it not, his Warning or Admonition would have run thus; Watch ye therefore, becauſe *I* know not, and in ſuch an hour as *I* think not of. But the Not Knowing, and the Not Thinking terminating and centring in the Diſciples as being meer Men, and conſequently unappriz'd of the Time of that great Diſpenſation; What is this but a very ſigni-

a Mat. c. 24. v. 42. b Ibid. v. 44.

ficant

ficant Intimation, that, when before he declares his own Ignorance of the very ſame thing, he was ſpeaking only of his Human Nature, which, in it's ſelf, knew no more of that Matter than another Man? And in his Parallel of *Noah*'s Contemporarys we have yet a further Diſcovery of the Blindneſs and Error of theſe inſolent Enemies of *Chriſt*. He does not ſay *I* knew not, but [a] *They* knew not, until the Floud came. Mankind did not expect it, before they found themſelves ſurrounded and cover'd with it: But our Bleſſed Lord, who brought it upon the Earth, knew very well the Day and Hour when he determin'd to [b] *open the windows of heaven, and break up all the fountains of the great deep.* And accordingly, when he order'd *Noah* to [c] enter with his Family into the Ark, he told him preciſely on what Day the Floud was to begin; [d] *For yet ſeven days*, ſays he, *and I will cauſe it to rain upon the earth.* Which affords us this Argument. Our Saviour compares the Uncertainty and Inſcrutability of the Time of the Deluge with that of the Time of his Coming to Judgment. But tho' all Mankind were Ignorant of the Time of the Deluge, yet he knew on what Day and in what Hour it was to begin; Therefore tho' no Man knows the Day and Hour of *Chriſt*'s coming to Judgment, no not even himſelf as the Son of Man, yet the *Logos* undoubtedly knows the very Moment he has fixt for his Own Coming.

§. 46. And that Uſe or Application, which our Saviour makes of the Parable of the Virgins, inſtructs us yet further, Who were the Perſons, and What was the Nature, from whom the Time

[a] Mat. c. 24. v. 39. [b] Gen. c. 7. v. 11. [c] Ibid. v. 1. [d] Ibid. v. 4.

of

of the World's Diſſolution was hidden; [a] *Watch therefore, for ye know neither the day nor the hour.* Here he does not ſay *I* know not, but *Ye* know not; Which is a plain Suggeſtion, that the Son, who, he had told them before, knew it not, was only the Son of Man, and in Species or Nature one of them. And that by the Son he meant only his Human Nature, which only could be confin'd in it's Knowledge, is evident, at the firſt Recollection, to any one that has not forgot, that this Son of Man is alſo the *Logos* and Son of God, that he is the Judge and the Bridegroom, that is to come at that Day. For is it credible or conceiveable, that He ſhould not know the time when Himſelf was to come and unlock the dark Priſons of Death with that powerful Proclamation, [b] *Awake thou that ſleepeſt, and ariſe from the Dead, and Chriſt ſhall give thee light?* That Man that hunger'd thirſted and ſuffer'd like other Men, had no more than other Men, an Univerſal Knowledg of Things. But then this Perſon was the Father's Word and Wiſdom, and in the very Eſſence of him; and as ſuch he was Omniſcience it ſelf. He that deſir'd to know where *Lazarus* was buried, was the very Perſon that came to the Grave, and rais'd him out of it. He knew, it ſeems, where the Departed Soul of *Lazarus* reſided; for he call'd it back from thence into the Body. And if I miſtake not, he that knows whither a Departed Spirit has taken it's Flight, is able to inform himſelf without asking, where the Body lies which it has left. But it ſeem'd good to his Wiſdom, that the Queſtion ſhould prove him Man, as the Miracle prov'd him God. And when he inquir'd of his

a Mat. c. 25. v. 13. b Epheſ. c. 5. v. 14.

Diſciples,

Diſciples, What the World thought and ſaid of him, he knew what anſwer he ſhould have from St *Peter*, before he made the Enquiry. If *not Fleſh and Bloud*, but *God the Father*, had reveal'd to that Apoſtle, what he then told his Maſter, we know, that he had reveal'd it by and thro' the Son, who has told us, that [a] *no one knoweth who the Son is but the Father; and who the Father is but the Son, and he to whom the Son will reveal him.* 'Tis by the Son alone, that any Man receives whatever Knowledge he obtains either of the Father or of the Son. And therefore the Son was as much the Author of St *Peter*'s Anſwer as of his own Queſtion. He reveal'd to him from the Father what the Apoſtle told him again; and he made his Propoſing the Queſtion, as we ſaid before, an Occaſion of Aſſerting and Proving the Propriety of both his Natures. He that knew all things, he that had a full and entire Knowledge of the Nature and Perſon of the Father, muſt have theſe and ſuch other Facts and Events as theſe all open to his View. The Knowledge of the Divine Nature comprehends the Knowledge of All things.

§. 47. We have now been long in our Meditations upon this Head, and might here very well cloſe our Refutation of this Branch of the *Arian* Sophiſtry. But however, to let the World ſee yet more plainly, what a direct and violent Repugnancy and Oppoſition theſe Men's Poſitions carry in them to Truth and to the Honour of the God of Truth; We ſhall demand an Anſwer from them to certain Queries, relating to that Place of St *Paul*'s Second Epiſtle to the *Corinth.*

[a] Luke c. 10. v. 22.

where

where the Apoſtle ſays of himſelf, [a] *I knew a Man in Chriſt above fourteen years ago, whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth.* Let us underſtand you, Gentlemen, upon this Text. Did the Apoſtle indeed know what befel him in this Viſion, altho' he ſays he did not? Or did he really not know? If you reply, that he did not know; See there another Quagmire of Hereſie before you; (and your ways are very Slippery) For this is that prophane Conceit of the *Cataphrygian* Sect, that the Prophets, and all the Ambaſſadors and Agents of the Divine *Logos*, were abſolutely inſenſible and unconſcious of their own extraordinary Acting and Speaking. But if you'll own, that the Apoſtle knew what he ſays he did not know; (and undoubtedly That *Chriſt*, in whom he was and he in him, did not leave him ignorant either of This or any Thing elſe of the ſame nature and conſequence) then how defiled is the Mind and Conſcience, how Corrupt and Self-condemn'd are the Hearts & Inclinations of theſe Fighters againſt God, who confeſs, that the Apoſtle knew what he ſays he did not know, and yet affirm, that our Lord was abſolutely ignorant of the Day of Judgment, meerly becauſe he uſes the words, I know not? 'Tis very unintelligible, that St *Paul* ſhould by *Chriſt*'s immediate Preſence and Communications, underſtand and know, what he tells the *Corinthians* he did not know; and yet that our Lord himſelf ſhould be utterly unacquainted with his Father's Decrees, purely becauſe he words himſelf as St *Paul* does. It muſt be ſuppos'd, that our Saviour, in whom he was, did not leave his

[a] 2 Corinth. c. 12. v. 2.

Apoſtle

Apoſtle confus'd and blind in the Courſe of this Rapture. He declares he knew Who this Man was in *Chriſt*; and therefore 'tis reaſonable to believe, that he knew in what manner this Man was carried up into Heaven. *Eliſha* ſaw the manner of *Elijah*'s Tranſlation; and yet, when the Sons of the Prophets had a ſuſpicion that *the Spirit of the Lord had taken him up, and caſt him upon ſome mountain*, as fully as *Eliſha* was convinc'd of the Reality of what he had ſeen, and notwithſtanding he had aſſur'd them, that *Elijah* was carried up into Heaven, when *they urged him to let men be ſent to ſeek their Maſter, even till he was aſham'd*, he no longer inſiſted on the Truth of his own Narration, but deſir'd them to pleaſe themſelves. Now will any one inferr from his bidding or permitting them to ſend, that he did not know the Meſſengers would go on a vain and fruitleſs Search? Certainly not: But only that he was willing they ſhould ſatisfie themſelves of the Truth of that Fact, *Elijah*'s Aſſumption; of which they ſeem'd to be not ſufficiently ſatisfy'd upon his bare Teſtimony. And can we ſuppoſe that St *Paul*, who was the Perſon himſelf caught up, and not, as *Eliſha*, only an Eye-Witneſs of Another's Tranſlation, knew nothing of the Manner and Circumſtances of his own Rapture? If *Elijah* was to be deſir'd to give an exact Account or Narrative of his Tranſlation, I doubt not but he could do it. And there ſeem to be two Reaſons, why St *Paul* did not expreſsly tell his Reader, that he knew the Particulars of his own Rapture; Firſt, becauſe his Admiſſion to Viſions and Revelations of ſuch a Sublime and Extraordinary Nature might induce his Brethren

to

to look upon him and reverence him as Superior to the reſt of the Apoſtles, and a much more Conſiderable Perſon than in truth he was; and Secondly, becauſe it did not become the Servant and the Diſciple to talk in a Strain above the Lord and Maſter; and therefore Modeſty oblig'd him to expreſs himſelf, as if he knew not, what he did know, of ſo ſingular a Privilege as his Elevation into the Third Heaven; his Lord and Maſter having before expreſs'd himſelf as if he were ignorant of that great and ſingular Secret, the Time of the General Judgment.

§. 48. He, from whom St *Paul* had the Knowledge of his own Condition in ſuch a ſtrange Conjuncture, undoubtedly knew the Time prefix'd for his ſecond Advent. He, that could give his Apoſtles ſo diſtinct and circumſtantial a Proſpect of Events and Revolutions, which were to come before that Day, could not but know (as we obſerv'd before) When That Day was to come, tho' he ſays that the Son did not. And if we ſhould be ask'd, What End our Lord propos'd, or whoſe Advantage he conſulted, in declaring the Son of Man ignorant of what the Son of God knew; We may ſafely and diſcreetly anſwer, that we have good reaſon to believe he had a Regard altogether to our Intereſt and Benefit in expreſſing himſelf as he did. And we ſeriouſly hope from a deep Senſe of his great Goodneſs, that we are not miſtaken in our Opinion of his Purpoſe. The good of Mankind was the Motive which engag'd him, as well to conceal the Day and Hour of his coming, as to notifie and deſcribe that Scene and Series of remarkable Occurrences which was to be the Sign of it's Approach. The laſt he diſ-

cover'd in pure good Nature to us, to prevent all that Surprize and Terror, which ſuch aſtoniſhing Turns and Changes, both in the Political and Natural World, would otherwiſe attack us with; and withall to give us timely Warning, and let us know the Monitory Symptoms of Nature's Expiration, and that great and final *Criſis*, wherein we are ſo particularly concern'd. As to the former, he found it more expedient and conducive to our Advantage, to ſay nothing of his Knowledge of that Day and Hour, as he was God; but rather choſe to mention his Ignorance in that Particular, as Man. For had he told his Diſciples that he knew it, probably they would have been eager and importunate in their deſires to know it; and if he had not gratify'd them, the Refuſal would have diſturb'd and griev'd them; and, on the other hand, if he had, it might have been a Favour and Indulgence not a little prejudicial to them. 'Twas purely for our Profit and Preſervation that the *Logos* was made Fleſh; and whatever he does or ſays Incarnate, he does and ſays to promote our Welfare. And This no doubt was his Aim in that Aſſertion, *Neither knoweth the Son.* Nor was this Aſſertion a Violence upon his Veracity: 'Twas true of him as Man, and therefore he might innocently ſay it; And 'twas the ready means to keep his Diſciples from preſſing their Enquiries about it, and therefore 'twas moreover a very prudent and proper Declaration. We find at his Aſcenſion, when he pompouſly tranſlated our Nature into heaven upon the Wings of Angels; and his Diſciples who were Witneſſes of this Triumph, thought it a proper Occaſion and Opportunity to renew their Enquiries, When the

End

End of the World was to be, and when he would come to Judgment; that he then anſwer'd them more Plainly, and with ſomething of Severity, [a] *It is not for you to know the times or the ſeaſons, which the Father has put in his own power.* He had worded himſelf before with leſs Emphaſis and Authority; he had ſaid no more than that the Son does not know. But now he checks their Curioſity ſomewhat Sharply; *'Tis not for you to know.* His Human Nature was now Riſen Immortaliz'd and Deify'd. 'Twas now Setting out for Heaven in order to take it's place at the right hand of the Father. And therefore he was now to expreſs himſelf as God, and to take no further Notice of any Frailty or Imperfection, which had attended the Natural State of his Manhood. His Language is now no longer, *The Son of Man does not know*, but, *'Tis not for you*, poor Mortals, *to know the times and the ſeaſons, which the Father hath put in his own power*: After which he adds immediately; *But ye ſhall receive Power*, that is, Ye ſhall receive Me, who am [b] *the Power of God, and the Wiſdom of God.*

§. 49. I conceive therefore our Saviour's words, *'Tis not for you &c.* may be very well Paraphras'd Thus: As God, I knew, what I knew not, as Man, and what 'tis none of your Buſineſs, as being Men, to know. I told you indeed, when I was ſitting and talking with you on the Mount, that that Day and Hour was unknown, even to the Son, that is, to the Son of Man as ſuch; and I told you this for your's and all other Men's Security. This arms and provides you with a ſure Diſtinction or *Criterion* againſt the dangerous

[a] Acts c. 1. v. 7. [b] 1 Cor. c. 1. v. 24.

and

and bold Pretenſions of Impoſtors that are to come. Tho' a Devil ſhould transform himſelf into an Angel of Light, and pretend to tell you the Time of the World's Diſſolution, you are warn'd already, you are aſſur'd before hand, that not the very Angels in Heaven are let into the Secret of that Day. And when *Anti-Chriſt* ſhall ariſe, and ſhall ſhew great Signs and Wonders, affirming himſelf to be *Chriſt*, and attempting to perſwade you, that he knows and can tell you the Time, the Remembrance of what I now ſay to you, that the Son does not know that Day, will immediately diſcover and expoſe the Cheat. It would be of pernicious Conſequence to Mankind, to know certainly and exactly the Day when the World is to end, and when the Judgment is to begin. This would lull and betray them into a ſinful Supineſs and Security; They would be ſtrangely diſpos'd to make an ill Uſe, or at leaſt no good one, of ſo much of the Intermediate Time as exceeded what they would think a ſufficient Space or Remainder for Recollection and Repentance. And 'tis for the Prevention of this Evil, that God gives no Man a Leaſe of his Life, but leaves him at an abſolute Uncertainty whether he ſhall expire even the next Moment, becauſe our Fore-knowledge of the Time would be apt to encourage and ſeduce us to a preſumptuous Abuſe of the greateſt part of it. The Diſſolution or Extinction of the Parts and the Whole are, upon the matter, the very ſame in this reſpect, that the Whole periſhes or expires in the Parts, and the Parts in the Whole. And therefore the Son of God has thought fit, for one and the ſame Reaſon, to keep both equally out of ſight, the

Time

Time of every Man's End, and the Time of the End of the World, that, living in a Continual Expectation, and under daily Religious Sollicitudes and Apprehenſions about Both, we might be the more diligent and circumſpect in the Management and Application of the Time Preſent, [a] *reaching forth unto thoſe things which are before, and forgetting thoſe things which are behind.* Where is that Man, upon whom the Temptations and Allurements of any inſtant Advantage or Pleaſure would not eaſily prevail, if he knew for certain that he had a long Race of Life yet to run before he could poſſibly come to the end of it? A ſerious Reflection upon the Poſſibility and the Danger of even an Immediate Exciſion keeps a Man upon his Guard, and goes a great way towards ſecuring his Innocence. And this is the Uſe which our Saviour exhorts his Diſciples to make of this State of Uncertainty; [b] *Watch therefore, for ye know not what hour your Lord doth come*; and, [c] *The Son of man cometh at an hour when ye think not.* He ſaw what miſchievous Conſequences the Diſcovery of the preciſe Diſtance of that Day and Hour would expoſe us to; and therefore he diſcourag'd all further Enquiries about it, by declaring his own Ignorance of it as Man, rather than communicating his Knowledge of it, as God. For as God he would have expreſs'd himſelf thus; You, my Diſciples, neither know, nor are to know, the Time of my coming to Judgment; But my Omniſcience neither is, nor can be, unacquainted with this Secret. And That thoſe *Arian* Oppugners, who ſhall ariſe and teach that I am not of the ſame Nature with my Father, ſhall

[a] Phil. c. 3. v. 13. [b] Mat. c. 24. v. 42. [c] Luke c. 12. v. 40.

know

know and feel at that very Day, when their Conviction will come too late.

§. 50. And thus our Bleſſed Lord, who underſtands our true Intereſt much better than our ſelves, admoniſh'd and arm'd his Diſciples; and as he had rebuk'd their Curioſity in this Particular, ſo his Reproof to them was afterwards an Inſtruction to rectifie the Miſtake of the *Theſſalonians* in their Conjectures and Enquiries about the ſame Matter. But to what Purpoſe all this Arguing? What Evidences are ſo clear, what Concluſions are ſo ſtrong, which an *Arian* is not Proof againſt? *Pharaoh*, 'tis to be fear'd, was not more fatally blind, more irreclaimably reſolv'd and deſperate than they. And yet we will try the Force of more than another Stroak to break this Adamant. We read, that [a] *God called unto Adam in Paradiſe, and ſaid unto him, Where art thou*; and that [b] *the Lord ſaid unto Cain, Where is Abel thy Brother.* What ſay the Sons of *Arius* to This? Did God make theſe Enquiries, becauſe he really wanted to be inform'd about the Matter of them? The *Manichees* had the Front and Courage to affirm openly, that This was the Occaſion of God's Asking; And if our Adverſaries will ſay ſo too, then indeed they'll take the right way ſtill to increaſe their Numbers; they'll be ſtronger than they thought they were by the Acceſſion of ſo valuable an Alliance as that of the *Manichee*. But if, rather than be ſeen in ſuch Company, they find themſelves under a Neceſſity of confeſſing, that God perfectly knew what he ask'd about before he ask'd; Then why ſhould they be ſo ſtartled

a Gen. c. 3. v. 9. b Ibid. c. 4 v. 9.

and disturb'd at the Supposition of the Son's declaring his Ignorance of Something in his Human Nature, or of his Asking Questions? The same God the Father, which had interrogated *Adam* and *Cain* by his Word and Son, before that Son's Incarnation, put forth Questions and Enquiries by the same Word and Son now after it. Or will you take heart, and cry out upon and expunge the Text it self, as the *Manichees* have done, because 'tis a tough one, and will not bend to your Ingenious Hypothesis? And now having prosecuted the Controversie thus far with good Success, and recover'd out of the Enemie's hands so many Places of Holy Scripture, which they had impiously surpriz'd, we move on to another in the second Chapter of St *Luke* v. 52. And the setting the Sense of this Text, which they have most infamously perverted, in a clear and true Light, will give the Reader yet a stronger Idea and a deeper Abhorrence, as well of their Practices, as Doctrines.

§. 51. The Place of St *Luke* is this; *And Jesus increased in Wisdom and Stature, and in favour with God and Man.* These words they make unto themselves a Stone of Stumbling; And to deprive them of the Pretext of Difficulty and Scandal here, we must deal with them as with *Sadducees* and *Pharisees.* Now then, let them tell us, Who the Person is, that St *Luke* here speaks of. Was *Jesus Christ* (for we must return to our old Method) was he only a meer Man, or was he a Man impersonated into God? That he was only the former, was *Paul* of *Samosata*'s Doctrine, and is yours in the meaning and import of your Assertions, tho' you shun the Denomination it self as

unpopular

unpopular and dangerous. And yet, 'tis the only thing that can make you appear conſiſtent with your ſelves: For 'tis very eaſy to apprehend how he ſhould increaſe and improve as other Men do, if he is only a meer mortal Man as they are; But if he is God incarnate, as we know he is, for the Word was made Fleſh, and came and dwelt among us, then how ſuch a Divine Perſon ſhould be capable of Growth and Improvement, how He that is Equal with God ſhould come in time to tranſcend the Compleatneſs and Perfection of that Equality, how He that is in the Father from Eternity ſhould at length as it were expand himſelf beyond that Infinite Eſſence, is Unconceivable. Can there be any Plenitude or Perfection of Eſſence or Nature out of and beyond the Father, which ſhould furniſh or ſupply the Son of his Subſtance with the matter, if I may call it ſo, of any ſuch Acceſſions or Acquiſitions? By the way, what we have before obſerv'd and inſiſted on when we had Occaſion to ſtate and prove the true meaning of the Son's Receiving, and the Son's being Glorified, militates as ſtrongly againſt our Adverſaries upon the Queſtion before us; That is to ſay, If theſe Increaſings and Improvements befel the *Logos* himſelf after he was made Man, it follows that, before he was made Man, he was but an Indigent Perſon or an Imperfect Being; and then it cannot be deny'd but Our Nature perfected and exalted His, not His Ours. To advance; Theſe Gentlemen ſhould further tell us what greater or more perfect Being the Word of God can be than himſelf. Can God's Wiſdom, and Son, and Power, have any Superior? And the Word or *Logos* of God is all theſe. If but a

ſingle Ray, a Gleam only of theſe Perfections could be communicated to any one of us Men, there would no longer be any compariſon, as to the Excellency and Dignity of his Nature, between that Man and the reſt of his Kind. This glorious Ingredient would transform him into an Angel. For wherein is the Angelick Nature privileg'd and refin'd above the Excellency of ours but in This, that the Angels, rejoycing in the glorious Irradiations of the Son of God, behold and contemplate that Mirrour of Infinite Bliſs, the Face of the Everlaſting Father? Not the Felicities of Angels Arch-Angels Dominations Thrones and Powers can poſſibly extend to any thing beyond this more immediate Intuition and Enjoyment of God's Beatific Preſence. And now will any One be ſo Silly as to ſay, that the Perſon from whom the Beſt and Happieſt of Created Beings all along deriv'd the whole Eminency of their Nature and Happineſs of their State, continu'd Himſelf an Uncompleat Imperfect Being, 'till he deſcended hither, and then furniſh'd his Nature with many Significant Powers and Qualities, nay and with an Addition of Subſtance too, which it wanted before? St *Luke* had not committed to paper that Propoſition which we are now conſidering 'till ſeveral years after our Lord's Nativity. And what ſplendid Honours and Offices the Angelick Hoſt enjoy'd at that very time under him, appears from the conſiderable Part or Province aſſign'd them in the Courſe of that Important and Divine Tranſaction. 'Tis amazing that ſo wild an Imagination ſhould enter into any Man's head, as that the Wiſdom of God ſhould ſpread and enlarge it ſelf in his

Nature. We learn from the conſtant Form of St *Paul*'s Benediction, [a] *The Grace of our Lord Jeſus Chriſt be with you all*, that *Chriſt* is the Author, the very Fountain and Treaſury of the Divine Grace. Whence then ſhould *Chriſt* himſelf have this fancied Gift and Increaſe of Grace and Favour? Our Adverſaries therefore are confin'd to this narrow Option, either to charge St *Paul* with a downright Falſity, or undauntedly to deny that *Chriſt* is the Wiſdom of God; For if *Solomon* and St *Paul* do not impoſe upon us in this matter; if *Chriſt* is the [b] Power of God and the Wiſdom of God; 'twill puzzle them to make it out, how the Wiſdom of God ſhould be more Perfect and Extenſive at one time than at another.

§. 52. Men indeed, as being only Creatures, are capable of, and qualify'd for a Progreſs and Proficiency in Significancy and Virtue. *Enoch* arriv'd at ſuch an exalted State of Moral Goodneſs, that he was tranſlated alive into Heaven. *Moſes* and *Iſaac* grew in Bulk of Body, and improv'd in the Uſe of their Faculties as they grew in Years. The Apoſtle declares of himſelf, that he reach'd forth unto thoſe things which are before. Their Creator had chalk'd out a Scale and Gradation of Improvement and Proficiency for all Theſe. From Leſs and Weaker they were to riſe and advance to Greater and Stronger. But where is that Goal of Perfection, that Finiſhing Accompliſhment or Excellency of Nature, towards which God's Eſſential and Only-begotten Son can be ſuppos'd to reach forth and preſs forward? He is that glorious Port, that rich *Emporium*, to which all his Creatures bend their Courſe in Queſt of Perfe-

[a] 2 Theſ. c. 3. v. 18, and elſewhere [b] 1 Cor. c. 1. v. 24.

ction and Happineſs; And being the Only Son of his Father's Nature, 'tis impoſſible either his Deſires or Occaſions ſhould diſpoſe him to look beyond that Nature, becauſe in That he has all that can be deſir'd. Men may mount from Earth to Heaven; But the Son of God is higher than the higheſt Heavens, and all created Perfection is as his Footſtool. If any thing could add to the Infinite Luſtre and Dignity of his Nature, it would be his gracious Readineſs to empty and humble himſelf for our ſakes, to make himſelf poor that he might make us rich, and to ſhrink himſelf, as 'twere, into the Narrowneſs of our Condition, that, by a ſort of Divine Elaſticity, he might widen our Nature into a Capacity fit to receive his Graces and enjoy his Glories. And this is properly our Spiritual Growth, to ſtruggle and break thro' that Shell or Incloſure of Earth and Appetite, which Nature has ſhut us up in, and to ſhoot out and ſpread upwards into a Participation and Fruition of even the Son of God's Perfection and Glory; that we ſhould grow up to be like him in that Nature, wherein he made himſelf like us. The Son of God is as Infinitely Perfect from Everlaſting as the Father; He is himſelf the Donor of all good things, and therefore there can be no good thing that is not in him. Briefly then; The Growth and Improvement here has only Relation to the Man *Chriſt Jeſus*, and to prevent all Poſſibility of Miſtake, St *Luke* has ſpecify'd his Age or Stature, as one of the things, wherein he grew. Now Increaſe of Years and Bulk is what cannot be conceiv'd or imagin'd of God or the Son of God. Theſe are proper to Bodies; They grow bigger and

older,

older. So did his Body; And in the Courſe of that Growth, he gave, time after time, ſtill clearer Evidences and Manifeſtations of his being a Divine Perſon or truly God. And ſtill, as he proceeded in the Diſcovery and Confirmation of This, he grew more and more in Favour with Men. His Perſon & Character commanded higher Expreſſions of Eſteem and Veneration from them. His Mother's Arms were the Reſidence of his Infancy; whence in his Childhood he betook himſelf to the Temple, and there diſplay'd an aſtoniſhing Eminency of Nature in all that more than Manly Judgment and Learning, which he ſhew'd in his Conferences with the Doctors of the Law. In the ordinary Race of Life he arriv'd at a mature and perfect Manhood; and as his Limbs gather'd Subſtance and Vigour, his Divinity ſhin'd thro', and illuſtrated the glorious Maſs of the once mortal Nature, and acted ſo powerfully upon the Reaſon and Senſes, firſt of St *Peter*, and then of all the other Apoſtes, that they readily confeſs'd what they ſaw him to be, the Proper Son of the Living God; Which neither the old Infidel *Jews* then could, nor theſe Modern Apoſtate *Jews*, againſt whom we are now diſputing, can any way be prevail'd upon to acknowledge. How cloſe do both of them ſqueeze their Eyelids for fear this plain Truth ſhould break in upon them, that Wiſdom It ſelf or Divine Wiſdom cannot acquire Increaſe or Improvement, and conſequently that our Lord is ſaid to have increas'd in his Human Wiſdom or Knowledge only? 'Twas *Jeſus*, ſays the Inſpir'd Hiſtorian, that increaſed in Wiſdom and Favour, which is as if he had

[a] Luke c. 2. v. 52.

ſaid,

ſaid, The Perfections of the Man *Chriſt Jeſus* grew up and improv'd in his State of Union with the Godhead; For the Divine Wiſdom had builded her ſelf an Houſe, and it was this Houſe, this Edifice or Structure of Human Nature, which ſhe cauſed to increaſe in, and be furniſh'd and fill'd with, Human Wiſdom or Knowledge.

§. 53. This Improvement and Proficiency conſiſted, as we have obſerv'd, in that Divine Grace and Change of Nature, which God's Word and Wiſdom communicated to Mankind, cancelling the Guilt, and aboliſhing the Power of Sin, and immortalizing the Species by making himſelf an Individual of it. And 'twas this Individual Humanity of his, that the more Space it fill'd in the Progreſs of Vegetation, gave the more conſpicuous Teſtimony of it's Imperſonation with the Deity. 'Twas that Temple of God, the Folding-Doors of which were ſet open by Degrees, and daily exhibited more and more of the Infinite *Shechinah* itſelf within. I foreſee we ſhall be told, that the *Word*, ſaid to be made Fleſh, is that Man, whoſe Name was *Jeſus*; and that therefore this Increaſing and Improvement muſt be underſtood of the ſame Subject. But let our Adverſaries know, that this Objection is too thin a Miſt and Vapour to eclipſe or obſcure the Brightneſs of the Father's Glory. The only Conſequent that flows from this Antecedent is that very true one, that the Word was made Fleſh, that he was properly and truly a Man. The ſame Perſon grew and improv'd as a Man, that hunger'd and labour'd, and underwent Pain and Death it ſelf as a Man, yet not as a Man Un-united to God. As our Human Nature was in God, ſo it grew

up

up and improv'd in him. And thus we likewiſe are ſatisfy'd and aſſur'd that we grow up and improve in him by Virtue of that Vital Community and Union between *Chriſt*'s Humanity and ours. And This in ſhort is the State or Account of this whole Incomprehenſible Myſtery, that the *Logos* did not grow or improve, and that the Wiſdom of God was not Fleſh or Man, but ſuch a Human Body as ours became the Body of God's Infinite Wiſdom, and was taken into it by a Perſonal Union. God's Wiſdom remain'd Unamplify'd; That which made ſo ſingular a Progreſs and ſoar'd ſo high, was the Human Wiſdom receiv'd into the Divine. And 'twas this Reception or Admiſſion, that rais'd it far above it ſelf, that tinctur'd it, as it were, with ſome faint Refractions of the Infinite Wiſdom, and render'd it a proper Machine or Organ for the Godhead to make uſe of, as for other Purpoſes, ſo particularly to manifeſt and evince it's immediate Conjunction and Union with the Human Nature. And that the Growth or Improvement belongs only to That in ſuch a Senſe and Manner as we have ſhewn above, we need no other Argument to prove than this, that St *Luke* tells us, that *Jeſus*, which was the Name of our Saviour after he was Man, and not that the *Logos*, increas'd in Wiſdom, Stature, and Favour.

§. 54. His Weeping, his being Troubled, and, in a word, the whole Narrative of his Pains and Sufferings require the ſame Interpretation. For theſe Particulars and Circumſtances of his Story our indefatigable Adverſaries are very ready to lay hold on as ſo many Teſtimonies and Confirmations of their New Divinity. How frequent-

ly

ly do they entertain us with ſuch weighty and magiſterial Animadverſions as theſe? What! was your Deity diſſolv'd in Tears? Did God complain that his Soul was [a] troubled? Did he fall on his Face, and [b] beg that, if it were poſſible, the Cup of his Paſſion might paſs from him? Can ſuch a Melancholy Miſerable Perſon as This be the Father's Eſſential Word, Very God of Very God? This is a right *Arian* Hymn. No Blaſphemy pleaſes them ſo well as when 'tis attir'd in Texts of Scripture. And 'tis very true that our Saviour wept; that he ſaid his Soul was troubled; that he cried with a loud voice upon the Croſs, [c] *My God, my God, why haſt thou forſaken me*, as before he had earneſtly ſupplicated his Father, if 'twere poſſible, to remove that Cup from him. This is all Fact. But that it will by no means anſwer the Deſign and End of theſe Hereticks in the Application of it, appears as ſoon as we bring our Old Argument into View again; That Argument already ſo often repeated, which ſerves, upon every occaſion, as an infallible Catholicon againſt all their Topicks. Was He, of whom theſe things are related, any other than a meer Man? If he was not, his Afflictions and Tears are a very good Argument of his being what he was. But if he was the Word of God Incarnate, (to repeat the ſame things to me is not grievous, if it be not ſo to the Reader) What is That, or Who is He, that can ſtrike a Terror into an Infinite Power? Could the Menaces of Death diſcompoſe or damp the Prince and Author of Life, that came on purpoſe to deſtroy that mercileſs Deſtroyer, and to deſpoil him of all his

[a] John c. 12. v. 27. [b] Mat. c. 26. v. 39. [c] Ibid. c. 27. v. 46.

Multitudes

Multitudes of Captives? Did his heart fail Him at last that had but a little before been so strenuously preaching up the Doctrine of [a] *Be not afraid of them that kill the Body*? Were *Herod* and *Pontius Pilate* such Bugbears to that Powerful Encourager, that [b] forbad the Patriarch to fear because he was with him; that arm'd and inspir'd *Moses* with an Heroick and Invincible Contempt of all the Power and Passion of *Pharaoh*; and made *Joshua* uncapable of Fear by that animating Admonition or Command, [c] *Be strong and of good courage*? 'Tis hard to think how He, in whose Power and Strength holy *David* plac'd such an entire Confidence as to declare himself unconcern'd [d] *what Man could do unto him, because the Lord was on his side*; That *this Lord*, I say, should tremble and turn pale at the sight of a *Jewish* Sanhedrim and a few *Roman* Sentinels. What! Thunderstruck at the Approach of an Enemy he knew he was going to trample under his feet! Impious and Ridiculous Fiction, that he should sink and faint at the near Prospect of Death and *Hades*, whose Presence shakes and shatters the Gates of Hell, and flashes Consternation and Confusion among the Infernal Powers! He foreknew he was to be betray'd, and deliver'd into the Hands of his Mortal Enemies; And if This and the Consequences were so frightful to him, why did he not Abscond? Why did he [e] tell the Band of Men and Officers that were sent to apprehend him, that he was the Man they were seeking for? 'Twas absolutely in his own Choice whether he would suffer or not; For so he tells us himself; [f] *I have power to*

[a] Luke c. 12. v. 4. [b] Gen. c. 26. v. 24. [c] Josh. c. 1. v. 6. [d] Psalm 118. v. 6. [e] John c. 18. v. 5. [f] Ibid. c. 10. v. 18.

lay

lay down my life, and I have power to take it again, and *no Man* (or *no One*) *taketh it from me.*

§. 55. By this time we have made it ſo plain, that the Son of God, as Such, is abſolutely unaffected with any of theſe Anxieties or Sollicitudes, and that he is ſaid to be ſenſible of them, only becauſe his Humanity ſuffer'd them, that even the Stubbornneſs and Stupidity of the moſt abandon'd *Arian* can ſcarce reſiſt the Force & Clearneſs of the Evidence. Obſerve we further, that theſe Affections and Paſſions are never aſcrib'd to the Son of God before his Incarnation. They were then Born with him; and therefore are attributed only to ſo much of his Perſon as was Born. And the very ſame Perſon that diſcover'd ſuch an Exquiſite Senſe of the Sharpneſs and Severity of his Sufferings, was He that atteſted his Divine Authority and Power by Miracles, Raiſing the Dead, Turning Water into Wine, Giving Sight to Thoſe that were born blind, &c. and at the ſame time aſſerted, that [a] *He and the Father are One.* It ſeems juſt and reaſonable to our Adverſaries from theſe Indications and Features of a Paſſive and Infirm Condition, to inferr a Meanneſs and Inferiority of Nature in him, and not to trace his Original up to the higheſt Heaven, and indeed not higher than their own. Why then ſhould his Miracles, which were ſuch as never Man did, be thought a leſs fair and equitable Proof of his Divinity and Conſubſtantiality with the Father? Your own way of Arguing, Sirs, obliges ye, by all the Rules of Ingenuity, to confeſs and renounce your Error. You cannot deny, that 'twas one and the ſame Perſon, who wrought

[a] John c. 10. v. 30.

theſe

theſe Miracles, and underwent theſe Inconveniences and Sufferings. And indeed it was neceſſary that he ſhould certifie our Senſes of the Reality of thoſe Properties and Affections of the Human Nature, which he held in common with us, as Weeping, Hunger, and the like. For had not our Eyes beheld it, we ſhould ſcarce have ſo eaſily perſwaded our ſelves, that an Impaſſible All-perfect Being had really and actually aſſum'd our paſſive, imperfect, and feeble Nature. Again; His Miracles were neceſſary to convince us, that the Man we ſaw beſet with ſorrows and Infirmities like our own, was alſo God. And therefore for the Proof of This, our Lord appeals to his Miracles; [a] *If I do the works of my Father, though you believe not me*, (who to your Sight and Apprehenſion am no more than a Man) *yet believe the works, that ye may know and believe, that the Father is in me, and I in him.* To be plain; I am afraid our Adverſaries have ſo corrupted and depravd themſelves, as to take a particular Pleaſure and Pride in affronting and provoking the Majeſty of their Maker. For what elſe can be the Meaning of their Conduct, when our Saviour ſo plainly and expreſsly tells them, that He and his Father are One? They will not ſuffer us to underſtand this or any parallel Propoſition in the literal and obvious Senſe, but lay violent hands upon it, and not only upon the Text, but, as far as Zeal can ſerve them, upon the Author of it too, whoſe Eſſence and Unity they ſtrive to wound and divide in their Arguments and Wiſhes. On the other hand; When they read of his Weeping, his Sweating, his Suffering, his Dying; Then

[a] John c. 10. v. 37, 38.

every

every Propoſition muſt be underſtood as Literally as 'tis poſſible; Then without more adoe the word *He* muſt ſignifie the whole Perſon, and not one of the Natures in that Perſon; and ſo that Perſon, by whom all things were created, muſt be brought down into an Equality of Nature and Condition with the Works of his own Hands. And now I deſire them again to find out any Difference, if they can, between Themſelves, and the Unbelieving *Jews* heretofore. The *Jews* blaſphemouſly aſcrib'd the Miracles of our Saviour to the Power of *Beelzebub*. And theſe new Perſecutors and Mockers are hard at work to drag the great Author of theſe Miracles out of Heaven it ſelf, and to fetch him down to a Level with his poor Creatures, the Inhabitants of the Earth? And ſhall theſe laſt irreclaimable Blaſphemers eſcape that certain Doom, which awaits the former?

§. 56. Had our Adverſaries been diſpos'd to reaſon impartially and candidly, they would have collected the proper Meaning of Propoſitions ſeemingly ſo oppoſite from the plain and obvious Import of the words; they would have readily confeſs'd, that, *I and my Father are One*, is the ſame thing, as if our Lord had ſaid, I that am One Perſon, and my Father who is another, are One in Eſſence or Godhead. And when they read, that this Divine Perſon wept, &c. they would have own'd, that he was certainly alſo a Man; and that theſe Paſſions and Affections belong to him as ſuch. The Nature of the Thing and the Neceſſity of reconciling ſuch ſeeming Contradictions land us of courſe upon this Interpretation. It could not be ſaid of an Immaterial Perſon that he

he has in him any of those Properties or Qualities which are peculiar to Bodys, if he had not Personally United to his Spiritual and Immortal Nature such a Mortal and Corruptible Body as ours. Such therefore was his Body, deriv'd from the Substance of a Mortal Woman, the Blessed Virgin. And no wonder, that, having this Body, he should have the Properties and Passions of it too; that he should have at least his Share of the Common Portion of Human Nature, Tears, and Sorrow, and Pain. Briefly then; Did he shed the one, and feel the smart of the other? 'Twas the Son of Man this Anguish seiz'd upon; It could not be the Son of God. Did he pray with Earnestness and even Agonies, that some other Method or Expedient for the Redemption of Mankind might be substituted in the Room of that bitter Cup he was going to drink the very Dregs of? This Distress and Consternation did not in the least affect his Divinity; It ruffled only his Human Nature. And This is what we have observ'd before of his dying Exclamation, *My God, my God, why hast thou forsaken me.* The *Logos* is absolutely Impassive and infinitely Happy; But being Incarnate might be very properly said by the Inspir'd Historians to suffer, and say, and do, what Strictly his Human Nature only suffer'd, and said, and did. For That Nature was in or of his very Person; and he made all the Affections and Natural Infirmities of it so too, for this very purpose, that it's Union with the Divinity might intirely refine it, and purge it of all such Imperfections. The Son of God, who dwelt from Everlasting in the very Bosom of the Divine Essence, and was Then Consubstantial

with

with his Father, when this Unſupportable Dereliction broke his Heart, could not poſſibly be forſaken of his Father. Let no Man ſo boldly and impiouſly detract from his Power and Majeſty as to ſuppoſe any Scene of Horror whatſoever could fright or deject him; *Him*, I ſay, at whoſe Approach the whole Hoſt of Hell ſhriek'd and trembled, and gladly releas'd their Priſoners; *Him*, at whoſe Expiring the Graves were open'd, and many Bodies of Saints aroſe, and appear'd to their Kindred and Friends. Huſh then, ye raſh and daring Hereticks! Let not a Whiſper more eſcape ye, that may intimate Anxiety and Fear in that great Lord; at the News of whoſe Advent *Death* ſpeeds away with all the precipitant and rapid Flight of a Winged Serpent; whom Evil Spirits dread as their Scourge, and the formidable Executioner of his Father's Vengeance; at whoſe bare Command Tempeſts were immediately ſilenc'd, and a rolling Sea becalm'd; and in Duty and Service to whom [1] the Heavenly Orbs crack'd and ſplit aſunder, and the Frame of Nature ſuffer'd a Univerſal Shock. For ſo it ſeemed good to the Father, at the very ſame Inſtant that his Son upon the Croſs broke out into that paſſionate Lamentation and Complaint, *My God, my God, why haſt thou forſaken me*, to make Heaven and Earth bear witneſs, that nevertheleſs he then was, as he had been from Everlaſting, in the very Eſſence of the Father. For no ſooner did the Sound of theſe laſt words of it's Dying Lord

1 Δι' ὃν οἱ οὐρανοὶ ἐῤῥάγησαν. This particular Prodigy is not found in the Story of our Saviour's Crucifixion. Perhaps it may be meant of the glorious Aperture at his Baptiſm, or of another at his Aſcenſion. If ſo; the Tranſlation ſhould run ſofter, as thus, *In obedience to whom the great Arch of Heaven cleft aſunder.*

reach

reach the Earth beneath his bleeding feet, but it ſtarted and ſhudder'd, the Vail of the Sanctuary burſt, the Sun turn'd away his head, the flinty Sides of Rocks flew open, the Sepulchres, as we ſaid, unlock'd themſelves, and the Bodies that ſlept in them wak'd and came abroad; and (which is perhaps the greateſt Miracle of all, and ought to make the moſt Impreſſion upon our Adverſaries) even thoſe Enemies and Perſecutors of *Chriſt*, who were now pteſent, and had hitherto ſo ſtubbornly deny'd and inſulted him, [a] *when they ſaw thoſe things that were done, feared greatly*, and openly confeſs'd, that *truly This was the Son of God.*

§. 57. 'Tis certain he ſharply [b] rebuk'd and chid St *Peter*, for expreſſing his Wiſh and Deſire, that thoſe very Sufferings ſhould be far from him, which afterwards himſelf ſo earneſtly deprecated in the Garden. How much that great Apoſtle was miſtaken in this Inſtance of his Zeal, appears by the Severity of our Saviour's Reply, [c] *Get thee behind me, Satan, thou art an offence unto me: for thou ſavoureſt not the things that be of God, but thoſe that be of men.* His bitter Death and Paſſion was the principal End for which our Lord came into the World. He was therefore not only not averſe to it, but forward and eager to embrace it; And yet this very Perſon wiſh'd with all his Soul that he could avoid it conſiſtently with his Father's Will and Counſels; And, with ſuch Vehemence of Devotion, ſuch Violence to his very Frame, preſs'd his Father to provide ſome other way, if poſſible, for the Completion of his bleſſed and glorious Purpoſes, that the Effuſion of his moſt

a Mat. c. 27. v. 54. b Ibid. c. 16. v. 21. c Ibid. v. 23.

precious Bloud begun before his Crucifiers lay'd hands on him. He deſcended from Heaven, on purpoſe to be lift up on the Croſs; and therefore the certain Proſpect of all that Miſery and Torture, which was coming upon him, was moſt acceptable and welcome to him as God, tho' as Man his Soul ſhrunk within him, and his Spirits and almoſt his Life deſerted him at the near View of ſuch an Intolerable Weight of Sorrow. 'Twas then the *Man of Sorrows and acquainted with Grief*, to whom this Tragical Cloſe of his Suffering Condition was ſo Terrible. And 'twas the Eternal Son and Word of God, that ſhew'd himſelf ſo pleas'd and delighted with his own Everlaſting Purpoſe and Decree of the *Meſſiah*'s Death and Paſſion. And thus the Satisfaction he diſcover'd in the one Place, and the Horror he expreſs'd in the other, concur to demonſtrate the Truth of our Doctrine, that he was both perfect God and perfect Man; And that, for the ſake of Man, he ſuffer'd Human Infirmity to keep faſt Hold and Poſſeſſion of his Human Will or Inclination, that he might perfectly reform and regulate it in himſelf, and ſo effectually rid it of every thing Inordinate or Baſe, as to raiſe it above the Fear of Death, and to bring Torment and Diſſolution into Contempt. O! the admirable Excellency of this Divine Plan! that that very Dread, and thoſe Agonies, which the beſt Conſtruction our Adverſaries can put upon, is to alledge them as an Argument againſt the Divinity of their Creator and Saviour, ſhould be found to be the Means and Method of delivering Mankind from the Slavery of their Natural Fears and Horrors, and reconciling That to their Choice and good Liking,

which before was the Object of their utmoſt Averſion and Abhorrence! The Bleſſed Apoſtles knew this very well; They were Witneſſes both of the Purport and the Firmneſs of their Maſter's Reſolution; and This indeed was the Foundation of their Heroick Bravery, and the Reliſh they had of Oppreſſion and Danger. 'Twas This that made them ſo very fond and ambitious of Suffering and Dying, that they were not afraid to admoniſh directly and plainly their Judges, as they ſtood at the Bar, of the Raſhneſs and Abſurdity of their Proceedings, and to appeal from their Power to their Conſciences, in the Application of ſuch diſtaſtful Truths as this, [a] *We ought to obey God rather then Men.* And all that Numerous Train and Succeſſion of Martyrs, which afterwards crouded to ſeal the Faith with their Bloud, induſtriouſly made uſe of all Juſtifiable Methods of expoſing their Lives for their Maſter's Glory, looking upon Death no longer as a Painful Diſſolution, but a Joyful Tranſlation. And now can any thing be more Paradoxical, than to commemorate and celebrate the Wonderful Patience and Courage of the Diſciples and Servants of the Son of God, and at the ſame time to repreſent Himſelf as of a timorous and abject Spirit? As if He, whoſe Influence and Support made his Followers thus fearleſs and forward to encounter the worſt of Evils in this World, were himſelf at the mercy of ſo uncomfortable a Paſſion. The Calendars and Martyrologies may ſatisfie our Adverſaries, that the Bleſſed *Logos* was ſo far from being capable of any thing like Fear or Dejection, that nothing leſs than *His* Power and Grace could raiſe

[a] Acts c. 5. v. 29.

Human Nature ſo much above it ſelf, diveſt it of the very Principle of Fear, and make it even nauſeate Safety and Self-preſervation; For this was part of that aſtoniſhing Change, which he wrought in our very Being. As he made uſe of Death to diſable and deſtroy it ſelf, and clear'd our Nature of all it's Infirmities and Imperfections by taking them into his Perſon, and ſuppreſſing and loſing them there; ſo the Paſſion of Fear in his Human Nature perfectly ſtifled and extinguiſh'd that Paſſion in Men, and Tranſmuted it into the contrary Paſſions of Deſire and Joy. Let thoſe Evidences and Declarations of his Power, which accompany theſe Expreſſions of Fear and Grief in the Sacred Story, be duly attended to; and the Truth of our Doctrine will be ſtill further confirm'd. But a few hours after his Deprecation of his Sufferings, and in that very Moment when he cried out aloud that his God had forſaken him, did this very Perſon, thus diſtreſs'd and tortur'd, darken by a miraculous Eclipſe the Sovereign Luminary of Nature, and re-unite Separated Souls to the recollected and re-animated Subſtance of their Bodies. He that declar'd his Soul was troubled, and thereby gave Teſtimony to his Human Nature, had not long before vindicated the Reality of his Divine, by proclaming his [a] Power to lay down his Life and take it again. Human Nature is notoriouſly obnoxious to Diſturbance and Uneaſineſs. This therefore ſhews the Man. The Liberty of diſpoſing of his own Life, andthe Power of reſuming it after Death, is altogether foreign to Man, and cannot be aſcrib'd to any Perſon or Being

[a] John c. 10. v. 18.

inferior

inferior to the Son of God. 'Tis not at the Diſcretion of any Mortal whatſoever to live as long as he pleaſes, to die when he pleaſes, and to revive as ſoon as he pleaſes. If it were, the World would ſcarce have ſeen more than one Generation of Us. But the Son of God, being himſelf that Eternal and Immortal Principle, which contains and communicates all the Springs and Supplies of Life and Vigour, and taking into himſelf that Nature, which intirely ſubſiſts and lives by the Support of his Power, had the Diſpoſal and Management of his Vital Faculties wholly in himſelf; could lay them by, and take them again at his pleaſure. And this the *Pſalmiſt* knew, when he expreſs'd the *Meſſiah*'s Security of his own Reſurrection, in that lively and chearfull Prediction, [a] *Thou wilt not leave my ſoul in hell; neither wilt thou ſuffer thine holy One to ſee corruption.* The cloſe Intimacy and Proximity of Relation between the Divine *Logos* and the Human Nature made it unſuitable to the Luſtre and Dignity of the former, to let the latter ſtill remain in it's old frail and periſhing State; and indeed it had been (if I may call it ſo) an *Appendage* Unworthy of the Deity, if, as it was Perſonally united To it, it had not been to continue Immortal In it. God made himſelf One of Us, a mortal Man, by aſſuming our Nature, and Us Partakers of his bleſſed Immortality, by communicating to us the very Principle of it in the Perſon of his Eternal Son.

§. 58. So that at laſt all the Offence and Scandal, which theſe *Arians* pretend to take at our Saviour's being Troubled, at his Weeping, and

[a] Pſalm 16. v. 10.

all the other Indications of his Humanity, and the poor and prophane Conceptions and Notions they entertain and publiſh of the Nature of the *Logos*, ſerve only to prove them void of the common Senſe of Mankind, and utter Strangers to the general Properties and Affections of their own Nature; which when they find, from the Hiſtory of his Life, to have been, and diſcover'd themſelves eminently, in the Son of God, they certainly ought to make quite another Uſe of this remarkable Revelation and Tradition: They ought to let this weighty Conſideration exerciſe their Wonder, and excite their Gratitude, that That Word of God Incarnate, who was able, as he ſhew'd by his Miracles, to re-eſtabliſh perfect Health and Strength in the very Article of Death, and to ſpeak Carcaſes into Life again, ſhould ſuſpend his Power, which might ſo eaſily have faſtned to the ground the Feet of Thoſe, that came to ſeize him, and conſum'd to Aſhes in a moment with a Stream of Lightning that tumultuous Crowd, that hurried and nail'd him to his Croſs. But This had not anſwer'd the great Occaſion and End of his coming hither, which was to die for us, to purifie, refine, and ſpiritualize our droſſy Fleſh in the Furnace of that inexpreſſible Pain and Affliction, which he was ſo ready to undergo and imbrace, that he might improve and exalt our Nature into ſuch a State of Stability and Security, that it could be no longer in danger of any Attacks either of Pain or Death; that the Smart and Trouble of Injuries and Indignities might loſe their Edge and their Sting, in their Conflict and Encounter with his Perſon, and ſo become as much the Sport of Mankind, as they had

been

been their Terrour before; In a word, That we being built up into Living Temples of his own Eternal Spirit, the Spiritual Materials of these Magnificent Edifices should be absolutely incapable of Decays or Dilapidations. Had not our impious Adversaries miss'd of the plain and obvious Evidence and Certainty of these Doctrins; had they fastned the Anchor of their Faith in the safe calm Channel of sacred Scripture and sound Tradition; they had not thus perish'd in a Troubled Sea of Error and Impiety; They had not made the Practice of returning Evil for Good their Diversion and Boast; They had not rewarded Those with Blows and Spurning, who stoop'd to raise them from the Ground, after so deplorable a Fall, and set them firm upon their Feet again; They had not thus inhumanly worried and torne the Members of *Christ*'s Body, for their Brotherly Sollicitude and Struggle to rectifie their fatal Mistakes, and bring them to the Acknowledgment of the Truth. But alas! The whole Creation cannot shew such a noxious and deadly Creature as a Heretick. His Heart is a Bag of putrid Venom; and his Pulse beats Blasphemy. Even when these *Arians* find themselves overwhlm'd and loaded with Confutations of their Objections and Arguments, and Demonstrations of their Stupidity and Madness, they will not accept of Quarter, nor confess themselves foil'd. The *Greek* Mythologists and Poets bred a Monster in their Fancies, that exactly resembles them, the famous *Hydra*, out of whose Body there sallied a Recruit of new hissing Heads as fast as the old ones were chopp'd off; An Inexhaustible Plague, that defy'd all the Strength and Skill

Skill of an Hero, unleſs he could cut it to pieces with a ſingle Stroke. Thus theſe *Hydras* of Hereſy, that are at open War with God himſelf, and a loathſome Abomination in his Sight, ſhoot out and brandiſh new ſhort-liv'd Heads (or rather old *Jewiſh* ones) of Objection and Difficulty, as faſt as they loſe their old ones by Amputation. They have vow'd never to hearken to any Terms of Accommodation with Truth and Piety, with their Saviour and their God, and therefore as duly as they loſe ground in one Campaign, they make early Preparations for another.

§. 59. The Protector of their Cauſe, even the Prince of Darkneſs, would, with bluſhes, acknowledge and yield to the invincible Evidence of thoſe Arguments and Anſwers, which we have hitherto lead up and imploy'd in the Attack. But an *Arian*'s Breaſt is an Everlaſting Shop or Forge of new Modes and Varieties of Fallacies and Falſities. Of this Ware you have a Specimen in another of their Sophiſms, which, according as they find the Parties diſpos'd, they only inſinuate and whiſper ſoftly in ſome Men's Ears, and hum and buzz, with the Perverſneſs of Gnats, in other Company. "Be it ſo, ſay They. Let all theſe Places "of Scripture ſleep with you. And what if we "have miſtook and failed in every Topick and "Proof we have inſiſted upon hitherto? Yet we "are ſure you will not pretend to deny, that "the Son's Exiſtence is intirely the Reſult and "Effect of the Father's good Pleaſure, and that "he could not exiſt againſt his Father's Will." Not a few People have been impos'd upon by this abuſive and jingling Miſapplication of the Terms *Will* and *Pleaſure*. And indeed, if ſuch general and

and unguarded Propoſitions as theſe dropp'd from Orthodox and Well-meaning Men, in the Simplicity of their Hearts, we ſhould neglect and overlook them, as neither Dangerous nor Ill-deſign'd, or at moſt advertiſe Thoſe that ſpoke them, of their Uncorrectneſs and Inexpediency. But Hardned Hereticks are to be dealt with otherwiſe. Let a *Theſis* ſeem never ſo harmleſs and plauſible in it ſelf, when it comes from Them, we may be ſure 'tis ill-meant and inſidious; For [a] *The counſels of the wicked are deceit*, and *the words of the wicked are to lie in wait*, or *deceitful and treacherous*. There is nothing but Rottenneſs and Inſincerity within them; and the leaſt Whiff of their Breath may inform us what Opinion we are to have of them, and how to underſtand them. Accordingly, let us take this new *Medium* of theirs to task, this new-born Head of the Monſter; leaſt, after we have been at the pains to ſever it's Predeceſſors from their Seminary, it ſhould return to it's old Imployment of doing Miſchief and ſpreading Deſtruction, and convey Poiſon and Peſtilence thro' the Atmoſtſphere, in this new ſubtle and cheating Vehicle. For He, who affirms, that the Son's Exiſtence is Wholly the Effect of his Father's Will and Choice, affirms, in other words, that there was a time when the Son was not, that he aroſe out of nothing, and that he is a Creature. Being driven therefore from the Openneſs and Ingenuity of theſe Aſſertions, they bring the very ſame Doctrine into Play again, diſguis'd and habited in another ſort of Language. Like the *Cuttle-fiſh*, they foul the Water with their Excrement, as

[a] Prov. c. 12. v. 5, 6.

well

well to cover and ſecure themſelves and their Hereſy, as to cloud the Senſes of all that are about them, and raiſe Mud and Darkneſs upon them. In God's name, let them tell us what Monuments of Chriſtian Antiquity furniſh them with that Language, The Production of the Father's Will, the Fruit of the Father's Choice or Arbitriment? Where do theſe Factors in Blaſphemy and Atheiſm (for, as I ſaid, they muſt give us leave to be very apprehenſive and jealous of their Deſigns and Meanings) Where, I ſay, do they find theſe or the like Expreſſions in the Volume of the Divine Oracles? The Almighty Father intimated no ſuch thing, when he gave Teſtimony to his Son from Heaven, in that Declarative Propoſition, [a] *This is my beloved Son.* Elſewhere he thus expreſſes himſelf by the mouth of his Servant *David*, [b] *My heart hath emitted a good word.* The Doctrine which his Holy Spirit dictated to St *John* was This, [c] *In the beginning was the Word.* [d] *With thee*, ſays the *Pſalmiſt*, *is the fountain of Life; In thy Light ſhall we ſee Light.* And thoſe Characters of his Divinity, which we meet with in St *Paul's* Epiſtles, are as conſpicuous and diſtinguiſhing; [e] *Who being the brightneſs of his Father's glory*, and, [f] *Who being in the form of God*; and, [g] *Who is the Image of the inviſible God.*

§. 60. The Expreſſions of the Sacred Penmen are very explicit and intelligible, whenever they have occaſion to ſpeak of the Nature of the *Logos*, and the Principle of his Exiſtence; and they never mention him as a Creature, or as the meer Production and Effect of his Father's Counſel

a Mat. c. 3. v. 17. b Pſalm 45. v. 1. c John c. 1. v. 1. d Pſal. 36. v. 9. e Heb. c. 1. v. 3. f Phil. c. 2. v. 6. g Col. c. 1. v. 15.

of

or Will. Let the *Arians* look from the Beginning of the Bible to the End of it, and ſhew us, if they can, this Text or any thing like it, *God will'd and reſolv'd upon the Exiſtence of the Logos before he was.* Theſe Men, inſtead of aſſerting Truths of Scripture, are licking up the Spittle of *Valentinus.* They are the very Diſciples of that Arch-Heretick, [1] under another name. For 'twas the Doctrine of *Ptolemy*, the *Valentinian*, that there were two diſtinct Faculties and Acts in the Uncreated Power, the Ἔννοια or *Conception*, and the Θέλησις or *Volition.* God, ſays this Heretick, Deliberated firſt, and then Will'd or Reſolv'd; Nor could he reduce his own Ideas into Act, before he exerted the Faculty and Force of his Will. Hence 'tis plain our new Plagiaries of Prophaneneſs have borrow'd this Curioſity of theirs, that the *Logos* was Conſequential and the meer Arbitrary Reſult of his Father's Will and Counſel. And let them and *Valentinus* enjoy themſelves in the Harmony of their Philoſophy. But we have our Rule of Faith, even the Holy Scripture, which we muſt not depart from; and that tells us, that the Son of God was in the Beginning and from Eternity; that he is in the Father, his only Son; and that he is the expreſs Image of his Perſon; and that the Volition, Decree, or Counſel of God was Antecedent to and Productive of his Creatures only, whoſe Finite Nature and Succeſſive Exiſtence demonſtrate the Impoſſibility of their having been from Eternity, and the Certainty of an Eternal Author and Donor of their Being who

1 The *Benedictins* here tranſlate ὑποκρίνονται by *ſimulatione utuntur*; Whereas it ſignifies in this Place, Theatrically, *Putting on the Character* or *Acting the Part of.*

had

had no Beginning. And thus ſings the Royal Prophet, [a] *Our God is in the heavens and in the earth; he hath done* (or Made) *all things that he pleaſed* (or Willed.) And again; [b] *The works of the Lord are great,* [1] *ſought out* or *adjuſted according to the Unity* or *Correſpondency of his Volitions* or *Decrees*; and, [c] *Whatſoever the Lord pleaſed* (or Willed) *that did* (or Made) *he in heaven and in earth, in the ſeas, and all deeep places.* It ſhall be granted then, that, if the Son is only a Creature, he receiv'd his Being from a meer Act of his Father's Will, as Holy Scripture teaches us all Creatures did and do. And in this Point the *Generaliſſimo* of the Party, *Aſterius*, ſeems to agree with us; "If we ought not, ſays he, "to conceive of God as a Voluntary Agent, "then let us not ſuppoſe him creating any thing "whatſoever by an Act of Volition, properly "ſo call'd, leaſt his Honour and Dignity ſhould "ſuffer ſome Diminution by ſuch a Miſtake. But "if we may truly and ſafely attribute a proper "Volition to God, then it muſt be confeſs'd that "the Firſt-begotten ows his Origin intirely to ſuch "an Act (ſuperlatively Glorious and Eminent) of "the Divine Will. For there cannot be a plainer "Contradiction than that it ſhould be very ſuitable "to his Nature, to give Being to every thing elſe, "by a proper Effort of Volition; and yet that "we cannot conceive him producing one parti-"cular Creature out of nothing, by a proper Vo-"lition, without Diſhonour and Injuſtice offer'd "to the Perfection and Immenſity of his Attri-"butes." Here is as much Blaſphemy in the Aſ-

1 Ἐξεζητημένα εἰς πάντα τὰ θελήματα αὐτοῦ. In our Tranſlation, *Sought out of all them that have pleaſure therein.* a Pſal. 115. v. 3. b Ibid. 111. v. 2. c Ibid. 135. v. 6.

ſumption

ſumption of this Argument, which makes *Made* and *Begotten* Convertible Terms, and ſuppoſes the Son to be Made as being Begotten; as much Blaſphemy, I ſay, as can be crowded in ſo few words. But 'tis not to be deny'd, that the great Doctor's Concluſion follows very rightly from his Premiſes, *viz.* that Whatever God made, he made, without any one Exception, by the force of an Elective Act or Determination.

§. 61. If therefore we have ſhewn above, that the Son is ſo far from being one of the Creatures, that indeed he is the Creator and Maker of them all; Let us underſtand our ſelves better than to harbour ſuch an abſurd Propoſition, as that the Son exiſts only in Dependence upon an Act of his Father's Will. For what can tilt more directly againſt Common Senſe, than that He, who produc'd all things out of nothing by a ſimple Act of Volition, ſhould firſt have been produc'd out of nothing himſelf; and this too by an Act of Volition, the very ſame with his own? St *Paul* was not an Apoſtle 'till [a] *called to be ſo through the Will of God.* Our Calling, which was not Actually Eternal, and indeed but of yeſterday, was purely the Reſult of a previous Counſel or Decree of God; It came to paſs in time, as St *Paul* expreſſes it, [b] *according to the good Pleaſure of his Will.* The Hiſtory of the Creation has, as we obſerv'd before, ſeveral Inſtances of theſe Omnipotent Volitions; [c] *Let there be light*; *Let the earth bring forth*; *Let us make man.* The Creator chuſes and determins, when any thing is to be made out of nothing, whether he will give it a Being. But in the Generation of the *Logos* there is no Prior Act, ana-

a 1 Cor. c. 1. v. 1. *b* Eph. c. 1. v. 5. *c* Gen. c. 1.

logous

logous to what we call Deliberation and Choice; And whatever the Father creates or does by a meer Voluntary or Elective Act, he creates and does by his Word and Son. This is the Doctrine of St *James*; [a] *Of his own will begat he us with the Word* (or *Logos*) *of truth.* The Operation and Efficiency therefore of the Divine Will, whether conversant in Acts of Creation or Regeneration, is in the *Logos*; in and by whom the Father makes and regenerates whatever he pleases. And the truth of This appears further from those words of St *Paul* in his first Epistle to the *Thessalonians* c. 5. v. 18. *For this is the Will of God in Christ Jesus concerning* (or *towards*) *you.* The Volition of God is in that Person, by whom he creates all things; the Father's Will or Determinative Power is in *Christ*, his Son; How then can that Son himself be the Dependent and Temporary Effect or Product of only the Father's Arbitriment or Pleasure? If, as you tell us, he was only a Voluntary or Arbitrary Production, there must have been another *Logos*, by the Act of whose Will he was to be created. For we have shewn at large, that none of the Creatures can be the Subject of the Creator's Volition, and that this Power can only be in Him, by and in whom the Father creates all things. And since asserting that any Person is the meer Production of God's Pleasure and Appointment is, in Substance, the same as to say, that there was a time, when this Person was not in Being; They may e'en as well stick to the last of these Assertions; Or if either their Modesty or their Policy keep them from speaking out so plain, let them not hope, that the Phrase of an

[a] James c. 1. v. 18.

Arbitary

Arbitrary or Diſcretional Production will hide the Deformity of a Temporary One. For if Divine Appointment and Decree preceded the Production of the Son, ſo it did that of the other Creatures, and he no more exiſted before the Execution of that Decree than they did. But if the *Logos* exiſted Antecedent to the whole Creation; if he made all Creatures out of nothing, and was Co-eternal with the Father; How the Being of an Eternal Perſon ſhould be a Subſequent Production of only an Arbitrary Act or Energy of the Divine Will, is what I cannot comprehend. Whatever was Created, God created by his Son; and nothing but what was created could be the Production or Effect of ſuch an Act; How then could the Son be ſo, from whom all created Beings whatſoever receiv'd their Beginning of Exiſtence? Upon the matter then; If nothing will ſatisfie our Adverſaries but a Created *Logos*, the meer Product of a Prudential Act, even as We are begotten according to the Will of God by the Word of Truth, they will find themſelves, as we were telling them, under an abſolute Neceſſity of diſcovering another *Logos*, that created This, and every thing elſe which it ſeem'd good to the Divine Wiſdom to give Being to.

§. 62. And if there is indeed ſuch a Prior *Logos*, 'twill be unreaſonable to deny, that the other is his Workmanſhip. But if there are not Two, as we know there are not; For *Without* HIM *was not any thing made which was made*; Then here you have another Quiver of *Hydra* Heads. You muſt know, ſuch blunt and open Propoſitions as The Son of God was Made, or he is only a Creature, or he had no Being till ſuch time as God gave him

him one, were not ſo convenient and taking as they could wiſh; and therefore they thought it more adviſeable to word the ſame Senſe a little more to advantage, to bring the Divine Will into the Queſtion, and to propoſe this wild Conſequence as an inſuperable Difficulty; If the Son's Exiſtence be not the Effect of a Voluntary and Diſcretional Act in the Father; Then the Father was forc'd to have a Son; and begot him, whether he would or not. As if Omnipotence were liable to Compulſion or Coercion. But what is there to the Senſe of a ſober Man ſo ſhocking, that he trembles to mention it; which is not moſt welcome and precious to theſe Incorrigible Atheiſts, if it can any way contribute to the Service and Advancement of the Cauſe? They want no One to put them in mind of the Oppoſition between Choice and Neceſſity, between Approbation and Diſlike. But the wide and ſtupendous Difference and Diſtance between the Nature of the Divine and Human Will, that Incomprehenſible Rectitude and Unity, which we adore in the Attributes of God, is what never employs their Meditations, or ſo much as enters their Thoughts. Now this Knot unties it ſelf, aſſoon as we take Notice, that as Inclination and Averſion encounter and confront one another, ſo whatever is immediately of or from the Eſſence of a Perſon, precedes in Act, and excells in Nature, whatever he only forms or produces by his Mechanical Faculties. The Rearing of a Houſe is a Work that exerciſes the Rational Powers of the Architect. The Continuation of the Species is from the Natural Powers of the Parent or Animal. The Walls of an Houſe riſe gradually, and there

there is no Identity or Relation of *Species* between the Materials and the Perſon of the Builder. The Subſtance of a Son is of the very Subſtance of his Parents, who do not Invent their Children, but Beget them. They might as well pretend to make Themſelves as another Man. Wherefore as much more excellent as a Natural Production is than a meer Deliberative or Voluntary one; by ſo much is the Nature and Generation of the Son Superior to the Nature and Formation of the Creature. Theſe obvious Conſiderations, which could not eſcape our Adverſaries, ought to have with-held them from the outragious Preſumption of confounding God's Phyſical with his Arbitrary Acts. But it ſeems, the Divinity of *Chriſt* was at any rate to be deny'd and oppos'd; and therefore boldly begging the Queſtion, and making a Poſtulate of their own Aſſertion, they diſcourſe of the Son of God, as if he were the Son of Man, and indeed of God the Father himſelf, as if he were a meer Man too; they ſuppoſe it poſſible, that the Effect or Reſult of a Phyſical Act in Him may be, as in Us, Involuntary and even Diſagreeable. Now therefore to let them ſee what lengths their own Argument, if follow'd, will lead them to; let them anſwer us a Queſtion or two. Is God's Goodneſs and Mercy in his very Eſſence or Subſtance, or is it only in his Will? If only in his Will; then was he good or not antecedently to the Act of his Will? Had he not been Good, but purely by his Choice? And did it, or does it, depend intirely upon his own Diſcretional Determination, whether he would or will be a Good and Gracious Being, and how long? For that Power

of a Rational Soul or Mind, which we call Free Will and Choice, implys, in the Exerciſe of it, Reviews and Compariſons of Motives and Circumſtances, a State of Irreſolution, and a Fluctuation or Vibration between oppoſite Counſels and Meaſures. It muſt and will be granted therefore, that there cannot be a greater Abſurdity than to ſay, that God's Eſſential Goodneſs and Mercy are not in him, as a Phyſical Principle, but meerly as a Voluntary or Arbitrary Habit. And if this be ſo great an Abſurdity; Then comes in our Adverſarys Conſequence; If God is not Voluntarily Good and Merciful, he is Forc'd to be ſo, he is Good and Merciful againſt his Will. —— And who I wonder puts this Force upon him? —— Is it therefore extreamly ridiculous to imagin, that any thing can direct or overrule the Powers of the Divine Nature? And is it true, that the Principle of God's Goodneſs and Mercy is in his very Subſtance, as well as the Exerciſe of them in his Choice? The Reaſon of the thing more clearly directs us and more forcibly obliges us to aſcribe his Paternity to his Nature and Subſtance, not to his meer Elective Act; and to believe and confeſs that the Perſon, who is declar'd to be his Beloved and Only-Begotten Son, is Begotten of his Eſſence, and was not Made out of nothing, as the Creatures were, by only his *Fiat*.

§. 63. I muſt preſs the Scrutiny further; and am now going to put forth ſuch a Query, as nothing but the Service it may do ſo important and fundamental a Cauſe, and the matchleſs Impudence of theſe Men, could excuſe the ſuggeſting of; and I may almoſt apply the words of *Naaman* to my ſelf, upon this occaſion, *The Lord pardon*

his

his Servant in this thing. What I would ask them, is this; Whether the Father himſelf took his own Exiſtence into Conſideration, and decreed his Being before he had it; or whether he exiſted firſt, and conſulted with himſelf about exiſting afterwards? 'Tis neceſſary we ſhould lay before our Adverſaries an Argumentative Application of thoſe Inferences and Topicks to the Perſon of the Father, which they advance and inſiſt upon againſt the Perſon of the Son, to let them ſee, that in affronting and diſhonouring the one, they equally attack and diſhonour the Majeſty of the other. If this Notion of the Son's being only a Prudential Effect or Production of his Father's Will is what, upon mature Deliberation, they are ſeriouſly reſolv'd to adhere to, and if conſequently they are ready to confeſs, (as they muſt be Then, if they will reaſon conſiſtently and impartially) that the Father's Exiſtence is alſo from a Deliberative or Determinative Principle; Then we muſt ask them, What Being there was, or what Being He was, before there had been an Act of that Deliberative Principle; and what Acceſſion of Exiſtence or Eſſence (to uſe an expreſſion of their own) he deriv'd from that Act. Now if ſuch Queſtions as theſe are not only very Unneceſſary and very Nonſenſical, but ſuch as make a Religious Man ſtammer in the pronouncing; if the Natural and moſt Simple Notion of a God carries in it Self-exiſtence, Independent Immortality, and that Definition which the great *Jehovah* gave of himſelf, *I am what I am*; One would think the Faculties of that Man's Soul muſt be irrecoverably Shatter'd and Darken'd, who, in his Meditations upon the Son and *Logos* of this

God, can either fancie to himself, or object and affirm to us, that this Son and *Logos* is only an Effect of God's Will, and the Work of his Power; not the Son of his Substance or the *Logos* of his Essence. He that is declar'd to be the Son and *Logos*, or (if I may say so) *Intelligence* of God, must certainly exist as God does; he must be of God's Nature and Substance, and not a meer Voluntary Production of his Power: For *Son* and *Intelligence* plainly imply Unity and Identity of Nature; and the Infinite God cannot create Himself, or any thing else in Himself or in his own Nature. What Madness then and Raving may be compar'd to theirs, who can represent the Supreme Being to themselves and others, as Considering and Consulting with himself whether he shall Provide and Furnish Himself with his own Wisdom and Intelligence; and as Proposing to Himself, as Persuading and Urging himself, to do so? He that enters into debate with himself about producing a Property or Part of his own Being, disputes with himself, whether he is, and enquires with himself, whether he shall be. And the Folly and Atheism of that *Arian* Fallacy we are now speaking to, thus expos'd, evinces and establishes the Truth and Certainty of our Doctrine, That whatever was created, was created by the Divine Counsel and Will and Power; But that the Son of God is no such meer voluntary or arbitrary Effect of God's Power, but the Issue of his Nature, and the Son of his Substance. In declaring himself the Son and *Logos* of the Father, he cuts off all Pretence for such a Conceit as that the Father deliberated upon and decreed his Existence before he began to be; For he could not properly

properly and truly be what he aſſures us he is, if he were not the Vital, the Subſtantial, the Perſonal Will and Omnipotence of the Father, the great Architect and Author of all his Father's Creatures, and the Adminiſtrator of all his Providences. Thus he lets us know of himſelf, in the Book of *Proverbs*, [a] *That Counſel is his and ſound Wiſdom*, Ἀσφάλεια, (Firmneſs and Irreſiſtibility of Purpoſe and Decree) that *he is Underſtanding, that he is Strength.* As he is that [b] *Underſtanding that eſtabliſhed the Heavens*; As he calls himſelf here, with very little Variation of Expreſſion, that *Underſtanding* and *Strength of God*, which, St *Paul* has told us he is, in another Place, [c] *Chriſt, the Power of God, and the Wiſdom of God*; So, aſſerting that *Counſel* or *Will* is *His*, he confirms and illuſtrates the Meaning of that Title, which is given him by the Prophet, [d] *The Angel of the great Counſel of the Divine Will*, which compar'd with the Counſel (or βελὴ) in that Place of the *Proverbs*, is one Proof, that he is the Eſſential and Subſtantial Will of his Father. By this time perhaps our Adverſaries may be ſenſible that Arguing about God under ſuch Notions or Conceptions of him as if he were Man is not ſo Politick and Artful a Method as they ſuppos'd it.

§. 64. Is it then True, that God's Creatures are the Product only of his Counſel and Will? Was it his Decree or Command, that call'd the Whole Univerſe into Being? Was St *Paul* veſted with his Apoſtleſhip [e] *by the Commandment of God*? And was our Adoption and Election [f] *according* to the

[a] Prov. c. 8. v. 14. [b] Ibid. c. 3. v. 19. [c] 1 Cor. c. 1. v. 24. [d] Iſa. c. 9. v. 6. [e] 1 Tim. c. 1. v. 1. [f] Eph. c. 1. v. 5.

Counſel and *good pleaſure of his Will*? And were all theſe Creatures Made, and theſe Decrees Accompliſh'd, by the *Logos*? What then can be a clearer Truth, than that the *Logos* himſelf is not one of the Effects of his own Agency and Power, but That Living and Subſtantial Will and Energy of the Father, by which all things were made, and which is the Subject of holy *David*'s Thankſgiving and Praiſe in the Seventy-Third *Pſal.* v. 23, 24. *Thou haſt holden me by my right hand; thou ſhalt guide* (or *conduct*) *me with* (or *by*) *thy Counſel.* Theſe Foes to Myſteries, what an amazing one have they at laſt found out themſelves! that That Eternal Counſel and Will of the Father, that gave Being to every Thing which once had none, ſhould be a Creature too, and the Creature of it ſelf! For ſo he muſt be, according to this Lunatick Scheme, unleſs they will ſuperinduce another Efficient Cauſe to make Him out of Nothing, another *Logos*, another *Chriſt*, exactly ſuch a *Duplicate* as we meet with in the Fabulous *Synopſis* of *Valentinus*. For as for the Scriptures, they are perfectly ſilent about this other and elder Word and Son of God; and yet ſuch a One there muſt be, if the Younger was made by him; and there will be the ſame occaſion to look out for a Third yet Elder than the Second, becauſe there will be juſt as much reaſon to ſuppoſe the Second, as there is to ſuppoſe the Youngeſt, created. Behold then, aſſoon as we make an impartial Judgment of theſe Men's Poſitions, and bring the neceſſary Conſequences of them out into open Day-light; What an Harveſt of *Hydra*-heads is here again? What a Republick of Deities? What a Family and Succeſſion of Gods, Creating and Created?

Created? The Raving Fit takes them firſt with Bellowings and Exclamations, that the Son of God is a Creature, and made out of nothing; and to ſecure this Point, they ſhield themſelves with that Fallacy which they pretend to ground on the Freedom of God's Choice, whether he will beget a Son or not; conceiving and diſcourſing of the Divine Will and Choice, as if it were Human; and rather than drop this Evaſion, they care not how many Factitious Gods they crowd the World with. Nothing comes amiſs to them, ſo they can but keep life in their Hypotheſis. Can a more provoking Indignity and Affront be put upon the Majeſty of an Infinite Being, than to deſcribe and repreſent his Nature clad with the beggarly Properties and Affections of his own Creatures? If 'tis not Blaſphemy to affirm, that the Will of the Father was in his Eſſence, before his *Logos* or *Intelligence* was in it; what is ſo? For if his Will was There firſt, and his *Logos* afterwards, then, what the *Logos* tells us of himſelf cannot be true, in the proper Senſe of the Words, that *He is in the Father*, in the Nature of the Father. Or if he could be ſuppos'd to be in that Nature Eventually; yet, as ſuch, he could be only an Inferior Power, and ought to give place and declare his Subjection to that *Logos*, which made him, inſtead of boaſting ſo Indefinitely of his Unity and Conſubſtantiality with the Father, *I am in the Father*, when he was in the Father only Secondarily and Dependently, and that Will or Elective Power, by the Act of which all Creatures were brought into Being, and he among the reſt, was in the Divine Nature before him. And let our Adverſaries exerciſe their Inventions

to

to make never ſo Glorious and Excellent a Creature of him, yet ſtill his Production and Origin, which is the Thing we are concern'd for, will be Common to him with the very meaneſt of the Creatures. If, by Right of Creation He is God's Property and Subject, then how comes it to paſs (as we were obſerving before) that he ſhould be ſtiled and proclaim'd our Lord and King, and that the whole Univerſe ſhould do that Homage to one Part of it ſelf, which it does to it's Infinite Creator? The thing is very plain; He is Lord of All Things Jointly with his Father, as being of his Father's Eſſence; and all the Creatures are his Poſſeſſion and his Vaſſals, as being out of the Divine Eſſence, and wholly deriving and holding their Exiſtence of a meer Voluntary Act of it's Power.

§. 65. Counſel and Prudence I take to be only two words for the ſame thing; and therefore our Adverſaries may as properly, tho' not as plauſibly, affirm, that the Son is the Production and Effect of his Father's Prudence, as that he is ſo of his Will or Counſel. For Deliberation or Conſultation implys Prudence; and Prudence makes uſe of or works by That. Our Saviour, we ſee, thought them ſo cloſely ally'd and connected in Nature, that he has join'd them in that Character of himſelf, which we quoted above, [a] *Counſel is mine, and ſound Wiſdom: I am Underſtanding* (or *Prudence*) *I have Strength. Strength* and *Security*, Ἀσφάλεια, are, in effect, the ſame, and either, or both of them, equivalent to *Power*. And ſo *Prudence* and *Counſel*, which our Lord here appropriates to himſelf, are Terms perfectly Equi-

[a] Prov. c. 8. v. 14.

valent

valent and Convertible. This juſt and reaſonable Remark is very grating to *Arius*'s Pupils, who cannot bear, that the Son of God ſhould be reputed and believ'd-on as his Vital and Subſtantial Word and Will, but reſolve all theſe Appellations or Denominations of God's Prudence, his Will, and his Wiſdom, into ſuch meer Acts, Habits, or Operations, as thoſe we acquire and experience in our Mortal Nature, attended with Intermiſſions and Repetitions. They are in good earneſt with their Work; They neglect no Conceit, no Pretence, that may promote their Deſign. They can extract what ſeems for their Purpoſe, out of the wild Enthuſiaſtick Jargon and *Genealogy* of that Mad-man *Valentinus*, particularly that Branch of it, his Ἔννοια and his Θέλησις, his *Power of Intelligence*, and his *Power of Volition*; and all this to eſtabliſh what they have moſt at heart, the Doctrine and Belief of the Son's being out of the Eſſence of the Father, and only a Created, not an Eternal, *Logos*. That Execration, which St *Peter* pronounc'd upon *Simon Magus*'s Money, how applicable is it to theſe Men's borrow'd Doctrine; *Valentinus's Blaſphemy periſh with Ye?* Let us, on the contrary, take our Inſtructions, and learn our Faith, from *Solomon*, who declares the *Logos* to be God's Eſſential Word and Prudence; [a] *The Lord* (ſays he) *by Wiſdom hath founded the Earth; by Underſtanding hath he eſtabliſhed the Heavens*; even *by that Wiſdom and Word*, which the *Pſalmiſt* aſſures us, [b] *made the Heavens*. And that Word of God, which created and compacted the Firmament, is that Lord, who did and made [c] *whatſoever pleaſed him*, and that [d] *Will or Counſel*

[a] Prov. c. 3. v. 19. [b] Pſalm 33. v. 6. [c] Ibid. 135. v. 6. [d] 1 Theſſ. 5. v. 18.

of

of God, which, the Apoſtle tells us, *is in Chriſt Jeſus*. Here is full Proof, that the Son of God is his Eſſential *Logos* and Wiſdom, his Vital Prudence and Counſel, and that the Father's Power of Volition is in him; that he is Ἀλήθεια, the Great Self-exiſtent Principle; that he is his Father's Brightneſs and Power. Wherefore, if the Son is the Wiſdom of God, and the Wiſdom and Counſel of God is his Will, it follows, that he, who affirms, that the Beginning of the Son's Exiſtence was only an Effect of an Energy of the Father's Will, muſt maintain ſuch Doctrines as theſe; that God's Wiſdom is a Creature of God's Wiſdom, that the Son of God made the Son of God, and that one Divine *Logos* produc'd another out of nothing; Which are ſuch Aſſertions as cannot be reconcil'd either with God's Nature, in Philoſophy, or with his Revelations, in Divinity. The Apoſtle informs us, that our Lord is the Brightneſs of his Father's Glory and the expreſs Image of his Perſon; and does any One of the Inſpir'd Writers any where denominate or deſcribe him the Dependent Arbitrary Iſſue or Reſult, the Metaphorical Son of a meer ſingle Act or Energy of his Father's Counſel and Will? Allow me to repeat what I lately obſerv'd; As certainly as the Father's own Eſſence and Subſtance is not Elective or Voluntary, neither can that Perſon's be ſo, who is Co-eſſential with the Father, and the Son of his Subſtance. Even ſuch as the Nature of the Father is, ſuch the Nature of his Son and Off-ſpring properly ſo call'd cannot but be. And thoſe very Expreſſions, in which the Father has declar'd our Lord his Son, may convince all ſincere and reaſonable Men of This.

His

His words are, *This is my beloved Son, in whom I am well pleaſed,* ἠυδόκησα. He does not ſay, This is He whom I call Improperly and Metaphorically my Son, and who is indeed no more than a Finite and Originate Production of my Will and Power; but only, *This is my Son,* (and what the word Son ſignifies in the common and ſimple acceptation, you underſtand as diſtinctly as the meaning of the word *God*) and This is *my Son,* ἐν ᾧ ἠυδόκησα, in whom are my Will and Power, and who is the Executive Agent of Both.

§. 66. Has then God the Father a Son, without and againſt his own good Liking, becauſe that Son of God is of one Subſtance with the Father, and not an Effect or Production of a meer Voluntary Act in him? God forbid we ſhould harbour ſuch a Thought. No. The Father not only Wills, or is Contented with, but Delights in his own Eternal Offspring; [a] *The Father loveth the Son, and ſheweth all things unto him.* As 'tis not from his own Arbitrary Act, that the Eſſence of the Father became Good; and as 'tis no leſs evident and certain, that the Father is not good againſt his own Will and Inclination; For the Perfection of his Eſſence is abſolutely agreeable and infinitely delightful to him; So the Son did not receive his Exiſtence from only an Effort or Energy of the Father's Will, much leſs in Oppoſition and with Violence to it. The Father's Eſſence and Attributes are altogether ſuch as he would chuſe or wiſh them to be, if his Being were his Choice; And ſo are his Only-begotten and Conſubſtantial Son's. And thus all Claſhing is prevented, in the great Article of the Eternal Generation, between

[a] John c. 3. v. 35.

the

the Neceſſity of the Son's Exiſtence and the Freedom of the Father's Will. Thus we ſee, how conſiſtent it is with Sound Religion and True Piety, to believe and confeſs, that God is perfectly pleas'd with That both in himſelf and his Son, which is Eſſentially, and therefore Neceſſarily in him, by the glorious Perfection of his Nature. A Pleaſure and Happineſs, which is mutual and reciprocal between the Father and the Son. For with the ſame Delight and Affection that the Father wills, approves, and honours, the Exiſtence and Perſon of the Son, the Son alſo wills, approves, and honours, the Exiſtence and Perſon of the Father: For the Will and Affection of the Divine Nature in the Father and the Son is One; Which gives us to underſtand, how the Son is ſeen, or conſpicuous, in the Father, and the Father in the Son. Far therefore be it from us to embrace *Valentinus*'s deteſtable Notion of a Will in the Deity antecedent to it's Intelligence, or, as it were, to intrude, with the Prophane Hypotheſis of a meer Deliberative Generation, a Prudential or Arbitrary Production, in our hands, between the only Infinite Father and his only Begotten Son. Certainly a Man muſt be Light-headed, before ſuch an Extravagant Idea, as a Nature that exiſts from Eternity, debating with himſelf whether he ſhall beget a Son of his Subſtance, and at length coming to a Reſolution about it, can ariſe in his Fancy. 'Tis evidently one thing to ſay, that the Son is the Originate Effect or Production of his Father's Will, and another, to ſay he is the Eternal Object of that Act in the Will of his Father, which we call Love in ours. For in this latter ſenſe, the Father's

Will

Will cannot but accompany the Son's Exiſtence, becauſe the Son is of the Father's own Nature and Subſtance. The former aſſertion, that the Son is only an Effect or Production of the Father's Will, implys, firſt, that he had a Begining of Exiſtence, and ſecondly, that the Father might not have begotten him; for, in conſequence of the Freedom of his Will, 'twas in his Choice (as we obſerv'd before) whether he would give him his Being or not; and if the Father might not have begotten the Son, then 'twas poſſible that the Son might never have been; and if the Son might never have been, then That which is of the Eſſence and Subſtance of the Father might never have been; Which is an Aſſertion as big with Blaſphemy and Atheiſm as ſo many words can be. For if That which is Eſſential to the Father might poſſibly not have been, then 'twas poſſible that God might not have been a good Being. But he is Eternally good, and Eternally a Father, becauſe he is equally Both, by his Nature, and in his Subſtance. Wherefore, when we ſay, that the Son is the Object of the Father's Good Will or Love, and the Father of the Son's, we muſt not be ſuppos'd to mean by this Act of the Divine Will a Creating Act, or the Application of an Efficient Cauſe to it's Effect; but only that Delight or Pleaſure, which reſults or ariſes from either of them to the other, by the Unity Community and Conſubſtantiality of their Infinite Perfections. Let us look up again to the Sun and it's Rays. That Planet does not adviſe and reſolve with it ſelf about Shining, before it does Shine. No: It's Emiſſion of Rays is a meer Natural Act and Property. Not but if

it were a Rational or Intelligent Being, it would undoubtedly ſet a due Value and Eſteem upon the Excellency of that Brightneſs, which flows Naturally, and without the Concurrence of a Voluntary Act, out of it's very Subſtance. Thus the Father Wills (Loves and Delights in) the Son's Being, and the Son the Father's; But neither is the Efficient Cauſe of the other; neither exerts an Arbitrary or Voluntary Act, in order to the Production of the other.

§. 67. Not a word more then of the Son's being only a Production of the Father's Will and Power. Let *Valentinus*'s prophane Dreams keep their diſtance, and not preſume to approach the Sanctuary. Let the Son of God ever, and every where, be confeſs'd to be, what he is, the Living Will, the Genuin and Co-eſſential Offspring of the Father, as Brightneſs is of Light. Let us not contradict this Almighty Father, when he tells us ſo expreſsly, that *his Heart hath emitted a good Word*, nor his Almighty Son, when he tells us the ſame in other words, *I am in the Father, and the Father is in me.* If the *Logos* is within the very Heart of his Father; (and we know, all the great Wheels and the Sovereign Motions of Man's Life are in his Heart) What place or room is there for the Fancy of a meer Arbitrary or Elective Production? If the Son indeed is in the Father, how comes in the Father's Deliberating and Arguing with himſelf, whether he ſhall be ſo or not? If the Son is the Father's Eſſential Will and Counſel, how can he owe his Exiſtence intirely to the Act of that Eſſential Will? Or are there Two Wills in the Divine Eſſence? Is there in God an Eventual Word Son and Wiſdom

dependent

dependent upon an Eſſential Word Son and Wiſdom? For, as we have ſuggeſted more than once before, this impious and ridiculous Abſurdity can never be ſeparated from the *Arian* Invention of a meer Arbitrary Production. There is no Perfection in the Eſſence of the Father, which is not in the Eſſence of the Son; neither was there ever any thing in the Father, Pre-exiſtent or Prior to the Being of the Son; but the Will of the Father dwells in the Word, as it's proper Subject; and whatever Work or Creature God wills or decrees to have Being, he creates and forms that Work, and accompliſhes that Will, by the Agency and Operation of his Word. And this is the plain Senſe and expreſs Doctrine of the Holy Scriptures. Theſe Impugners of the Divine Majeſty, whoſe Pride and Love of Novelty have ſo fir'd their Bloud, and heated their Brains, that even this abſurd Solution of the Son's being only an Arbitrary and Eventual Production of the Father's Will goes ſmoothly down with them, may now ſuſpend their Method of interrogating the Women, and inquiring of the Mothers, whether they had Children before they conceiv'd them; and rather apply themſelves to the Men, and examin the Fathers, whether they got their Children by Invention and Study? whether they made or carv'd them? whether their Children were the Iſſue of their Bodies, and exactly reſemble them in the Conſtituent Parts of their Nature and Frame; or are ſo many little Infant Wills, that ſprang out of their Faculty of Volition, and are, as that, only ſo many Inviſible Powers or Faculties of Choice? In that part of the Diſpute, which concern'd the Circumſtance of Time in the Nature

of

of Generation, they thought this *Socratick* Way of Queſtioning the Ladys the fitteſt for their Turn. They knew very well what they did, when they ſubmitted the Merits of their Cauſe to the Skill and Judgment of that Sex, and put it upon that Iſſue. Now then, let them addreſs themſelves to the Males, and ſtand to Their Anſwer and Verdict, which I am apt to ſuſpect will be to this Purpoſe; "A Progeny of theſe Young Wills "and Infant Faculties that ye talk of, is News "and Riddle to us. Our Boys and Girls are exact-"ly ſuch, Outſide and Inſide, as our Selves. Pro-"creation is not an Acquir'd Art, a Mechanick "Trade or Calling, but a meer Natural Opera-"tion and Act, and, in this manner, the Species "deſcends from Us to our Children as it did from "our Parents to Us." I conceive the Men have as good a Title to be conſulted and ask'd Que-ſtions, in this Controverſie, as the Women. Our Adverſaries muſt be very Partial, if they deny this. But if they do not, let a Jury of Fathers be empanel'd, and let them abide by Their De-ciſion. If, in diſcourſing and arguing about the Divine Nature, they will conceive it as Finite and Defective, and differing little or nothing from the Human; 'tis but reaſonable they ſhould allow of thoſe Arguments, which we bring from the known Properties and common Condition of Human Nature. In vain do they foam and rave, and belch out Fire and Brimſtone againſt the Lord and againſt his Anointed. This laſt Fallacy of an Involuntary Generation they ſee fails them, as all the reſt have done before. We have try'd it upon the old Touch-ſtone, and 'twill not bear the Teſt. O that they may awake unto

Righteouſneſs,

Righteouſneſs, before it be too late! That they may perceive, from what an Height they are fallen, and into what a Poiſonous Abyſs of Abſurdity and Folly, as well Philoſophical as Theological! O that our Admonitions and Calls may awaken them, and ſo effectually, that they may ſtruggle with all their Strength to make their way, if poſſible, out of that *Stygian* Lake they are tumbling in! The God of Truth is never wearied in the Exerciſe of his Mercy; He daily calls to them, argues with them, and ſhews them their Error in his Holy Word. "If ye diſ-"truſt my Providence, yet yield to the Teſtimony "of my Miracles; [a] *though ye believe not me*, (be-"cauſe to your Outward Senſes I am no more "than a Man) yet *believe the Works, that ye may* "*know, that I am in the Father and that the Father* "*is in me*, that [b] *I and the Father are One*, and [c] *that* "*he that hath ſeen Me, hath ſeen the Father.*" The Lord's Compaſſions and tender Mercies fail not; He delights to comfort the Contrite, and to raiſe the proſtrate Penitent from the Earth; While thoſe Irreclaimable Blaſphemers, who will not hear his Voice, or, if they hear it, bid open defiance to it, take up Arms againſt the Government and Empire of their Saviour, abjure his Title, deny his Sonſhip and his Divine Power, fly about, like an Army of blind and noiſy Beetles, under the Conduct and Inſtinct of the Devil, and ranſack all the Surface of the Earth for new Ingredients and Recruits of Impiety, to their own utter Confuſion and everlaſting Deſtruction. Whither they will traffick next I cannot gueſs, unleſs either

[a] John c. 10. v. 38. [b] Ibid. v. 30. [c] Ibid. c. 14. v. 9.

to the *Jews* and *Caiaphas*, for Deliberate Blaſphemy, or to the *Gentils*, for Profeſs'd Atheiſm. For as for the Book of God's Word, That is now claſp'd againſt them; and they have got nothing by medling with it, but to expoſe more and more their own Folly and Wickedneſs by the Light of it. For there is ſcarce a Page in the Bible, but what carrys a Proof in it, of the Falſeneſs both of the Doctrine and the Men.

THE

THE FOURTH ORATION AGAINST THE *ARIANS.*

§. 1. THE Word is God of God, for [a] *The Word was God*; and agen; [b] *Whose are the Fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever, Amen.* And thus that Unity and Individuality of the Godhead, which the Scripture so expressly and earnestly requires our belief of, agrees with what it also plainly asserts, that *Christ* is God of God, the Word and Wisdom, the Son and Power of God. For being the Son of this One God, he must be so in a proper Unity of Essence. And thus the Distinct Personalities are very consistent with the Individuality and Indivisibility of the One Divine Nature. Thus there are not Two Distinct Self-existing Principles. The Father did not reign from Everlasting by Himself, and the Son by Himself, but Both in One are only One Maker and Monarch of the Universe. The *Logos* is the proper Son

[a] John c. 1. v. 1. [b] Rom. c. 9. v. 5.

of, and in, the very Subſtance of this Eternal Principle; not ſubſiſting apart from him by his own reſpective Capacity of Self-ſubſiſtence, nor Born or Begotten of the Subſtance of any other than the One Self-exiſtent Principle. For then there would be Two or Three or more Infinite Principles, Subſiſting Independently of one another from Eternity; Which is the greateſt of Abſurditys. Right Reaſon therefore obliges us to acknowledge the Son to be, Subſtantially and Eſſentially, the Wiſdom, the *Logos*, and Offspring of that Infinite and Self-exiſting Principle, which can be but One. This is that Ἀρχὴ, that Eternal Principle, in which St *John* tells us *the Word was*. And this Ἀρχὴ or Principle was that God, in Union of Eſſence with whom the ſame Apoſtle, in the next words, affirms *the Word was*. For [1] God here is by way of Eminence ſtil'd Ἀρχὴ or The Principle: In The Principle, i. e. in that Self-exiſting Nature, which is the Cauſe and Author of Exiſtence to all Created Beings whatſoever, was the Word, and as being in and of this Principle, the Word was alſo truly and properly God. And as there can be but One Eternal Principle and One Infinite Nature; ſo That God, which is this Principle, declares this of himſelf, in thoſe very expreſſive and proper terms, *I am that I am*; "I am Exiſtence in the Abſtract, and conſequently "but One Eſſence. For if there were another be-"ſides me, there would be two Separate Infinite "Self-exiſtent Principles; Which is Impoſſible." Of and In this one Eſſence or Subſtance is the Son of

[1] According to this Conſtruction, *In the Beginning was the Word*, as the *Engliſh* Tranſlation has it, ſhould rather be, *In the Eternal Principle was the Word*.

God,

God, by a proper, tho' ineffable and unconceivable Generation, even his *Logos* or *Intelligence*, his Wiſdom, his Omnipotence. Nor is it poſſible he ſhould leave his Father's Subſtance, and exiſt out of it, or ſeparately. And as the Divine Subſtance or Nature can be but One, becauſe there cannot be two Diſtinct Infinite Ab-eternal Principles; ſo that *Logos*, Intelligence or Word, which is From and In this One Infinite Divine Nature, cannot be like one of our Ideas or Words, a meer Tranſient Act, or Articulate Sound, but is undoubtedly God's Intelligence and Wiſdom, as being what we ſhould call in a Creature Subſtantially Conſtituent of his Eſſence. And this his Subſtantial Word and Wiſdom is Properly and Subſtantially his Son. If the Word of God ſignified, according to the common Acceptation of *Word* among Men, only his Speech or Diction, we ſhould be under a Neceſſity of conceiving the Deity as Naturally Imbodied, like one of us, and uttering his Will or his Mind, in an Audible manner, and with Corporeal Organs. But as ſuch a Notion or Repreſentation of the Deity as this would be very abſurd and unworthy of him; 'tis no leſs Derogatory and Injurious to the Majeſty of his Word or Son, to fancy him only a Vaniſhing Sound, or a little Undulating Air. The One Self-exiſtent Principle does not admit of a Duplicity of Eſſence. Conſequently that Word and Wiſdom, which is Eſſential to that Principle, and Subſtantial in it, can be but One, Undiſcontinued, and from Eternity, and not like our Speech or Diſcourſe, Intermitted, Suceſſive, and Compounded of many Words. Thus as He is God of God; Of and In Infinite Wiſdom, the Divine

Logos or Intelligence in that Infinite Mind or Spirit, and truly the Son Of and In the Father; ſo, as being of the Divine Subſtance, he is Subſtantially theſe, and as being of the Divine Eſſence, he is Eſſentially theſe; Self-exiſtent Of and and In Self-exiſtent.

§. 2. Did thoſe Appellations, God's Wiſdom, his Intelligence, and his Son, ſignify nothing Subſtantial or Perſonal, but the laſt only Figuratively, and the two former, as they do among us, only an Inherent Faculty and a Tranſient Arbitrary Act; the Conſequence would be Obvious and Unavoidable, that the Powers and Acts of the Divine Nature are not abſolutely Simple, but Diſtinct and Collective, like our own, and that this Wiſdom and Intelligence are Two Concurring Ingredients (as 'twere) in the Compoſition of the Father's Nature. Now we have already placed to View that frightful Train of Abſurditys, which ſuch a Wild Imagination as this comes attended with. For if This were all the meaning of Father and Son, then the Father would be his own Father, and the Son his own Son, and the ſame Perſon would beget, and be begotten of, himſelf. Or is there nothing in theſe Appellations of the Word, the Wiſdom, and the Son, but a meer Arbitrary Variety or Diverſity of Denomination or Title, apply'd to one and the ſame Perſon? Is He, even *Chriſt*, that is ſaid to be all theſe, and who certainly is all theſe, no real or proper Subſiſtence, but a meer Name, and only the Meaning of an Inſcription? If ſo, they muſt be very Unneceſſary and Superfluous thus apply'd; unleſs it be a Secret and a Wonder, and what it concern'd the Divine Wiſdom to imprint and inculcate earneſtly

ly and frequently upon the Minds of thoſe, that already acknowledg'd his Being, and the Infinite Powers and Perfections of it; that Wiſdom and Intelligence are in the Nature of God. If the Father and the Son were only two Compellations of the ſame Perſon, then indeed the ſame Perſon would be Father to himſelf, and Son to himſelf. As Wiſe (or in the Concrete) he would be the Father; As Wiſdom (or in the Abſtract) he would be the Son. But then the Wiſdom of God thus conceiv'd and character'd would be no other than a meer Accident or Quality, ſuch as inheres in any one of his Creatures; Which would be ſuch a Repreſentation or Idea of God, as no Man, that has either Religion or Senſe in him, will ſeem to countenance. For what is this but reſolving the Divine Nature into a Compoſition, like our own, of Subſtance and Quality? For every Quality, properly ſo call'd, muſt have a Subject of Inheſion, a Subſtance of Support. If then God's Nature ſtands thus divided into Subſtance and Accident; what becomes of it's Phyſical Unity and abſolute Simplicity? And therefore we muſt here again call upon our Adverſaries to extricate and explain themſelves. The Holy Scripture declares, in ſeveral Places, the Son of God to be his Wiſdom and Intelligence. What now is this Wiſdom and Intelligence in God, which the Son is declar'd to be? Is it a Quality Inherent in God, as an Accident in a Subject? How Prophane and Monſtrous a Conceit this would be, we have obſerv'd juſt now. Or is that Wiſdom nothing elſe but only another Name for God himſelf? Then let them try whether they can ſucceed better than *Sabellius*, in reconciling this

this Extream with Chriſtianity and Right Reaſon. What remains therefore, but that we believe and acknowledge him to be truly and properly the Son or Iſſue of his Father's Subſtance; as Light is the Offspring of Fire? For as that Subtle Matter which conſtitutes Light, ſprings out of the Luminary or Fire, and is perfectly Congenial with it; So the Subſtance of the *Logos*, the Wiſdom and the Son of God, is of the very Subſtance of the All-wiſe God and Father. Thus, in our Hypotheſis, the Unity of the Divine Nature is preſerv'd Intire and Indiviſible; and yet the Father's Eternal Word and Son loſes nothing of his Subſtantiality or Perſonality, is not attenuated into a meer Vocal Word, or Metaphorical Son. For if he is any thing real, he muſt either be ſuch a meer Intellectual and Organical Operation; or, in a Subſtantial Senſe, the *Logos* and Son of the Father. The Father himſelf is a real and proper Subſtance; and ſo is that Wiſdom, which is and acts Perſonally in him. And thus the Father and the Son are not One in Perſon, as *Sabellius* would have them to be, but they are truly and properly Two; The Father is the Father, a Perſon by himſelf, and the Son is the Son, a Perſon by himſelf. And yet theſe Two Perſons cannot but be One in Unity of Eſſence, becauſe the Son as ſuch is of his Father's own Subſtance, and the *Logos* or Intelligence of God cannot be Of or In any other Subſtance but God's. And This is the Senſe of that ſhort, but expreſſive, Aſſertion of our Lord's, [a] *I and my Father are One.* The Word never ſubſiſted apart from the Father, and God was never deſtitute of his own Intel-

[a] John c. 10. v. 30.

ligence,

ligence. This Word therefore is God, and was always in the Nature of his Father; [a] *He is in the Father, and the Father is in him.*

§. 3. That *Chriſt* is the *Logos* or Word of God is certain. Did he then give himſelf Being, and was he taken into Unity and Communion of Properties with the Father? Or did the Father create him, and then dignifie or adorn him with the Title of his Word? If the firſt is True, then he is a Deity by himſelf; not properly the Son of the Father, but the Son of himſelf. And then there will be Two Self-exiſting Principles. Agen; If his Subſtance is foreign to the Father's, and made of nothing, he muſt be a Creature. And 'tis impoſſible to ſteer between theſe two Abſurditys but by confeſſing him to be the Son of the Divine Subſtance; Which Confeſſion forces us to diſtinguiſh between the Son which is Of or From that Subſtance, and that Subſtance which he is Of or From. And this is the Diſtinction of the Divine Perſonalities. If you deny, that there is more than one Perſon in the Godhead; and if thoſe Perſonal Characters and Affections, which are attributed to the Son, do truly belong to the Perſon of the Father; Then the ſame Perſon is his own Cauſe and Effect, is He that is begotten, and He that begets too: Which, as we have ſhewn, is the Winding-up of *Sabellius*'s wicked Hypotheſis. For if you will ſay, that he gave himſelf Being, and yet he, who gave the Being, is the Perſon to whom the Giver gave it; Then the ſame Perſon muſt be the Origin or Cauſe of this Being, and yet not ſo. He muſt be ſo, becauſe he gives it himſelf out of himſelf; and

[a] John c. 14. v. 11.

he

he muſt not be ſo, becauſe he is the very ſame Perſon with himſelf. And if the Father and the Son are ſo, i. e. One Perſon, conceiv'd or conſider'd only under two different Characters or Denominations; Then the Union between them is not Subſtantial or Eſſential, but meerly Speculative and Ideal. But as certainly as we know that there is more than a meer Metaphyſical Abſtraction or Diſtinction in the Nature and Foundation of Fatherhood and Sonſhip; ſo we know, that the Father and the Son are truly and diſtinctly two Perſons. Agen; We are ſure that theſe two Perſons are United in Eſſence, becauſe the very Notion and Name of a Son implys a Specifick Identity of Subſtance with the Father's; and therefore the Son of God muſt be of the very Subſtance of God. Begotten or Born of the Father's Subſtance, are expreſſions, which when apply'd to the Divine Nature, may ſound harſh to ſome People; who therefore perhaps would rather have it ſaid or taught, that the Son or Word Co-exiſts, than that he is Co-eſſential or Conſubſtantial, with the Father. But let Thoſe who take Exception at theſe Expreſſions, remember that they are the Conſtant and Current Language of Scripture, and that the Co-exiſtence which they prefer, not only may, but muſt imply a Diverſity or Duplicity of Divine Natures. For if this Co-exiſtence implys an Eſſential Unity of the Perſons Co-exiſting, then 'tis the very ſame as Conſubſtantiality. But if the meaning of it is only this, that Both Exiſt together from Everlaſting, but not in One Eſſence or Nature, then it ſuppoſes the two Co-exiſting Perſons to have two diſtinct or Separate Eſſences, and neither of them

them the Father or Son of the other. And if the word *Son* or *Begotten* were ſet aſide, and it ſhould rather be ſaid, that the Power or Mightineſs of God Co-exiſted with him; if by Power here you mean a Perſon, the Caſe is the ſame. If we conſider the Father firſt, as he is the Firſt Perſon in the Trinity, the Catholick Doctrine of the Conſubſtantiality ſhews and proves it ſelf: For as the Father can be but one Perſon, ſo he can have but one Eſſence or Nature, and conſequently the Son muſt be of that one Eſſence or Nature. And therefore as there are not two Fathers but one Father; ſo there are not two Eternal Principles, but One, and the Son is of and in That. Now then our Adverſaries muſt pardon us, if we give them the trouble of a further Examination. To inſiſt upon that Propriety of Perſon which is imply'd in the Name and Relation of a Son, is a ready way to ſtop the Mouth of a *Sabellian*; and to urge the proper Notion or Meaning of Fatherhood, which ſo plainly diſtinguiſhes in Scripture the Perſon of the Almighty Father from that of his Son, is as effectual a Method to vanquiſh an *Arian*.

§. 4. To proceed therefore; Either it is true that God is Wiſe, and has his *Logos* or Intelligence in his Nature; or 'tis falſe. If you'll ſay 'tis falſe, you deny, in other words, that God is God. But if 'tis true, we are then to inquire, What is the proper meaning of God's having his Wiſdom, his *Logos*, or Intelligence, in his Nature? Whether that Nature it ſelf is the Fountain or Source of this Wiſdom? Or whether it was Acquir'd, and an Acceſſion to his Nature? If the latter, then ſome One had it, or at leaſt it was in Being, before he got it; and 'till he

he obtain'd it, his Nature was void of Wiſdom and Intelligence. But if his Word and Wiſdom was In and From his own Nature, then it muſt be falſe that his Word aroſe out of nothing, and that there was a time when he was not. For we muſt remember that this Word is the Son of God, the expreſs and adequate Image of his Father's Perſon, which he could not be, if he had not exiſted Eternally with the Father, becauſe elſe he could not have repreſented or expreſs'd the Father in that great Perfection of his Perſon, his Exiſtence from Eternity. If upon this it ſhould be reply'd, that the Deity is Infinitely Wiſe and Intelligent, and always was ſo, that is to ſay, that he has and ever had his Eſſential Wiſdom and *Logos* or Intelligence in himſelf; but withal, that this Wiſdom or Intelligence is not *Chriſt*, but That wherein or by which God created *Chriſt*, then our Adverſaries muſt allow, that the *Logos* by which *Chriſt* was created is He by whom all things were made, that is to ſay, that he is That Word, which St *John* declares [a] created every thing that was created, and That Wiſdom, in which the *Pſalmiſt* has told us [b] God made all his Works. But then how can *Chriſt* himſelf eſcape the Imputation of a Falſity, who ſays, [c] *I am in the Father*; whereas, if this be true, 'tis not he but another *Logos* that is in the Father. And that Aſſertion of St *John*, *The Logos was made Fleſh*, will, according to this Hypotheſis, have as little Truth in it as the other. For if that Word which was Incarnate was that *Logos* in the Eſſence of the Father which made

[a] John c. 1. v. 3. [b] Pſalm 104. v. 24. [c] John c. 14. v. 10.

all

all things, and *Chriſt* is not that Eſſential *Logos*; then *Chriſt* was not made Fleſh, and is but a Nominal or Titular, not a Real *Logos*. And if this be the true State of the matter, theſe two Conſequences are unavoidable; Firſt, that *Chriſt* is not properly and truly what he has plainly and expreſsly declar'd himſelf to be; and Secondly, that he is ſo far from being the Perſon that made all things, that all things were made by another *Logos*, and himſelf among the reſt. What *Salvo* then will be next laid hold on? Will they reſume either that of the Father's Wiſdom inhering in him as a Quality? or that of the Father's being his own Word and Wiſdom? But we have ſhewn them before, that if the firſt were true, the Father's Eſſence muſt be a Mixture, and Compounded; and if the latter, that the Father would be Father to himſelf, and the Son, Son to himſelf; Which are ſuch rank Poſitions as, I am ſure, they themſelves will not countenance. Beſides; In arguing this Branch of the Queſtion we have yet more load to lay upon them. That *Logos* which is Eſſential to God cannot have been created, cannot have had a Beginning of Exiſtence. That ſuch a *Logos Chriſt* is, his own words, *I am in the Father, and the Father is in me*, abundantly teſtifie. And that there is no other *Logos* but himſelf in God, appears from his *Unigeniture*, from his being the Only-Begotten of his Father. The Son of God, his *Logos*, his Wiſdom, and his Power, are all One Perſon, under different Appellations; And this Son is the One and Only Son of God. Theſe are the proper Iſſue and Offſpring of God, and not ſo many Parts, or Ingredients, or Elements, in a Compoſition. Of his own

own Essence or Nature he begets his *Logos*, and by the Agency of that *Logos* he creates and disposes and governs all things. This was that Word and Wisdom, from whom all Creatures derive their Being, and according to whose [a] *ordinances they continue to this day.* And as this *Logos* is that Son without whom nothing was made that was made, so 'tis certain, that God, if he begets not this Son, neither makes, nor ever did make, any thing. And thus having cut off *Arianism* from it's Retreat on all sides, the Deserters must either come back again to the Banner of Christianity, or lose themselves in attempting to force their way thro' those frightful Consequences, which we have prov'd every other Account or Exposition of the Doctrine of the Trinity, besides that of the Holy Catholick Church, must inevitably be perplext and confounded with.

§. 5. In *Deuteronomy* you have these words, [b] *But ye that did cleave unto the Lord your God, are alive every one of you this day.* This Place compar'd with our Saviour's Affirmations, *I and the Father are One*, and *I am in the Father, and the Father is in me*, discriminates the Son of God from his Creatures, and proves his Existence from Eternity. The Word is in the Father; The Creatures only cleave unto the Lord; they subsist and increase Adhering or Cleaving to him, that is, Leaning or Depending intirely upon his Power. Their Nature and His are widely Separate, and intirely Dissimilar. They may indeed be united to God in the Submission and Conformity of their Wills to his; But the Word is united to him in Essence.

a Psalm 118. v. 91. b Deut. c. 4. v. 4.

He

He that is the Son of his Father's Nature, derives his very Nature and Substance from his Father; Whereas Adopted Children come of another Stock, and are not born or begotten, but chosen and listed into the Family. [a] *What nation is there*, says the Prophet, *so great, who hath God so nigh unto them*? And God, by another Prophet, asks of himself; *Am* [b] *I a God at hand*? His Creatures are in their Nature very remote from and inferior to his; and therefore to them he only descends or approaches. But he does not come to his Son, nor his Son to him, because he is IN the Son, and the Son IN him. And therefore *Moses* afterwards reassumes the same Metaphor; *Ye shall hear* or *obey his voice, and shall cleave unto him.* Now that which cleaves to a Thing, is Without the Substance of that which it cleaves to.

§. 6. Over and above what we have observ'd and insisted on before in answer to that Impious Conclusion, which our Adversaries pretend to draw from those Expressions in Scripture of our Saviour's [c] *receiving or having all power given unto him*, of [d] *his being exalted*, and of [e] *his sitting on the right hand of God*, that he is no other than such a dependent and indigent Creature as one of us; we shall here bestow a further and a shorter Confutation upon them from the Nature, Extent, and End of his Mediatorial Office. The Divine assum'd the Human Nature, that God-Man might interpose and transact between God and Man for the Glory of the Former, and the Benefit of the Latter; that from God, he might reach out and dispense to us his Graces and Blessings; and from

a Deut. c. 4. v. 7. b Jer. c. 23. v. 23. c Mat. c. 28. v. 18. d Phil. c. 2. v. 9. e Col. c. 3. v. 1.

Man,

Man, he might [1] repreſent Man's Wants, and recommend his Intereſts unto God. And therefore that Conſciouſneſs of Paſſion, and thoſe Perceptions of Pain, which diſcover themſelves in his Hunger, his Tears, his Fatigues, and his Dying Cry upon the Croſs, are thoſe Calamitous and Deplorable Circumſtances of our Degenerate and Broken Nature, which he takes with it into his own Perſon, and, in that Perſon, exhibits or diſplays, in the moſt lively and moving manner, to his Father's View; and intercedes for a Remedy and Redreſs of them in us his Brethren by the Application or Grant of it thro' his Perſon to us. Thus we ſee the Power which he receiv'd, and the Exaltation, and the like, are indeed our Privileges and Glorys, purchas'd of his Father's Juſtice with the Price of his Bloud, and procur'd of his Father's Goodneſs by the Power of his Interceſſion. As the *Logos* himſelf never did nor could want any thing, ſo Man always did and could not but want, eſpecially after the Fall; and was not able, by his own Strength, to acquire or furniſh himſelf with what he wanted. The things which are neceſſary and convenient for us, are conferr'd upon us in and by the Perſon of the Son. They are ſaid to be given to him, becauſe he takes or receives them to give them to us. For this was the very End and Purpoſe of his Incarnation, that the Human Nature might in his Perſon obtain and receive whatever it could not otherwiſe have obtain'd, and make us, as being

1 Had the *Benedictin* Editors compar'd this Paragraph of the Father with the 12th of the former Oration, they would have found *Athanaſius* himſelf making the very ſame Reply to the Diſtinction they bring in favour of their Invocation of Angels and Saints, which I have alledg'd againſt it, in my Note pag. 29. Vol. 2.

Partakers

Partakers in the ſame Nature, Sharers alſo in the ſame Felicities and Favours. Meer Man could never have merited, and God, not made Man, could never have wanted any of theſe Mercys and Bountys. 'Twas Neceſſary therefore, that God and Man ſhould be Perſonally United, in order to the Inveſting the Human Nature with Power, and exalting it to Glory. The Divine exalted the Human Nature, which it had taken into it ſelf; And the Human Nature being aſſum'd into the Divine, receiv'd from That it's Happineſs Glory and Power. Our Nature neither had, nor could have, any other Title to any of theſe, but by Virtue and in Conſequence of it's Perſonal Union with God. *The Word was made Fleſh*; The Word communicated, and the Fleſh receiv'd. And *Chriſt* is ſaid to receive what we only receiv'd, to let us underſtand, that he obtain'd and receiv'd theſe Remiſſions Graces and Good Things for us, which Man had been too forlorn and impotent to furniſh himſelf with, and too guilty and ſinful to obtain of God, if the *Logos* himſelf, thus united to Man, had not remov'd the Fatal Defects and Obſtacles. To ſum up the Argument; Wherever we find the Scripture ſpeaking of our Lord as Receiving, Wanting, &c. we muſt beware of miſtaking the Subject of theſe Wants, and the Object of this Favour, which is not *Chriſt* in his own Nature, but We our ſelves in his Human Nature. Interceding for another ſuppoſes only the Perſon Interceded for, and not the Interceſſor himſelf, to want Favour and Relief.

§. 7. As he that had no Infirmities or Wants of his own, transferr'd ours to himſelf; As he to

whom all the Beaſts of the Foreſt and the Cattle upon a thouſand hills belong, was as uncapable of Hunger, as he abounded in the Means of ſatiſfying that Appetite, if the Excellency of his Nature had admitted of it; As he, I ſay, became nevertheleſs an hunger'd, that he might make our Caſe and Condition His, and engage the Love of his Father to make it eaſier and better, by beginning the Improvement in Him; So he receives of the Father thoſe Endowments and Advantages, which his Interceſſion procures for us in the room of that Droſs or Alloy; and being join'd to us in Community of Nature, extends and makes them over to us. And this is the Import of his Words; [a] *The things which thou gaveſt me I have given unto them*; and, [b] *I pray for them.* He firſt made our Nature and Condition Perſonally his own; and, being thus become an *Individual* of our *Species*, he beſought and ſollicited his Father in favour of his Kind, and by Virtue of this Union ſucceeding in his Petitions, the good Fruit and Effect of them he diſpenſes and transferrs to us. 'Twas purely in regard to, and for the ſake of, the Holy *Logos*, that the Father was ſo merciful and gracious to the Human Nature, as to exalt and glorify it being aſſum'd into the *Logos*, to inveſt it with all Power, and the like. And therefore theſe high Honours and Privileges are ſaid to be heap'd upon the *Logos*, becauſe indeed the Father does immediately put them into his hands, and from him they deſcend to us. He humbled himſelf for our ſakes, and we are exalted for his ſake. And he may very fairly and properly be ſaid to be exalted for our ſakes, by the means

1 Πάμπαν. a John c. 17. v. 8. b Ibid. v. 9.

of

of whoſe Humiliation our Nature is exalted and glorify'd in him. And when we read that God gave unto him, we muſt underſtand, that God gave to Us or our Nature for his ſake, and that which God highly exalted was our Nature and Our Selves in Him. He makes our Wants and Occaſions, his; and he makes the Riches of his Father's Grace and Goodneſs, ours. And as he preſents himſelf the Mediator of our Petitions for the Relief of our Wants; So he alſo preſents himſelf the Mediator of our Thankſgivings for the Supply of that Relief. And this is a Short Comment upon his words now quoted, *The things which thou gaveſt me I have given them.*

§. 8. That Party or Sect of *Arians*, which goes by the name of *Euſebians*, denys that the Kingdom of *Chriſt* had a Beginning, tho' they affirm this of his Nature and Exiſtence. But this is Nonſenſe in Perfection. For 'tis ſelf-evident, that he could not reign from Everlaſting, if he did not exiſt from Everlaſting. This is confeſſing and denying the ſame thing in the ſame Period; and ſhews the Men to be abſolutely loſt even to common Senſe and Simple Demonſtration. One Faction or Family of the *Arians*, in whoſe Opinion the Son of God has nothing of Eſſence or Subſtance, but is only a Name or Appellation, pretend to be very angry with others of them for that Doctrine or Aſſertion, that there was a Time when the Son of God was not. And theſe are as remarkable for their Underſtanding and Sagacity as the Former. No doubt the Provocation and Abſurdity of affirming that the Son of God had a Beginning of his Reign, muſt be intolerable to a Claſs of Profeſſors, that out of their

Zeal for his Honour deny he has or ever had any Exiſtence at all! Thus in Quarreling with their Brethren, they expoſe confute and contradict Themſelves. Again; The *Euſebians* are divided among themſelves into Thoſe who admit of the Name or Stile of the Son, but deny the Son to be the *Logos*, or any thing but a Title affix'd Arbitrarily or Prudentially by the Father to the *Logos*; and into Thoſe, who admit of the Name or Stile of a *Logos*, but deny the *Logos* to be the Son or any thing but a meer Title aſſign'd or appropriated by the Father to the Son; And both aſſert and argue with equal Acuteneſs and Felicity of Invention.

§. 9. Let our Bleſſed Lord here be pleas'd to ſpeak for himſelf, [a] *I*, ſays he, *and my Father are One*; So that either that which is One Thing in one reſpect, is Two in another; or One Thing is Two Things by having Two Names; or One Thing is but One Thing, and yet divided into Two Things. Come on then. What muſt that One Thing be that is capable of being divided into Two Things? Undoubtedly a Body. And Either Half or Part of the Body ſo divided has leſs Quantity of Subſtance and leſs Force of Qualities than the whole had before; Unleſs you will ſay it may be true, that there's as Much in a Part as in the Whole. Or is the One thing here only one thing with two Names to it? This is *Sabellius*'s old Blunder, confeſſedly exploded and condemn'd long ſince. He would have it, that the Father and Son are One Perſon; Which made it impoſſible that either of them ſhould be a Perſon at all, unleſs the Father could be his own Son,

[a] John c. 10. v. 30.

and

and the Son his own Father. But if One Thing, in One Reſpect One, may be Two in Another; Then the Nature and Eſſence of the Deity may be One, and yet the Perſons in that Nature More; the Son a Perſon Conſubſtantial with the Father; the *Logos* or Word Begotten of and in the Father. Thus God is One; the Father is One; the Son or *Logos* is One; and yet the Father and the Son are Two in that One. Had they been Two, he would not have ſaid, *I and the Father* ARE One, but *I* AM *the Father*, or *I and the Father* AM, or AM ONE: Whereas the Perſons here are diſtinguiſh'd by the known and common Signification of the Terms. The word *I* declares the Perſon of the Son; The word *Father* as evidently expreſſes the firſt Perſon in the Trinity; and the word *One*, Ἕν, One thing or Nature, the Conſubſtantiality or Eſſential Unity of theſe Two Perſons. And here I muſt obſerve, that the Gentiles extreamly miſtake us, when they charge us with the Abſurdity of making Two Things One and the ſame Thing, of making God and his Son or Wiſdom, the Father and the Word, One and the ſame Perſon. Nothing indeed can be more repugnant to Reaſon and Nature, than that the ſame Perſon ſhould be his own Father and his own Son. But this is a Doctrine or Principle which the *Chriſtian* Religion has nothing to do with. That acknowledges a Diſtinction of Perſons, the Father and the Son, The All-wiſe and his Eternally-Begotten Wiſdom, God and his *Logos*; being at the ſame time careful to avoid all Poſitions or Conceptions that might ſeem to imply either an actual Diviſion or Partition, or the Poſſibility of it, in the Divine Eſſence.

§. 10. Sometimes the contrary is objected to us, that in maintaining the Doctrine of Several Perſonalities, we aſſert a Plurality of Gods. This is the Notion, which ſome People have imbib'd of the Tenor and Senſe of the *Chriſtian* Faith. We have been often reproach'd and ridicul'd as Patrons and Defenders of that Polytheiſm, which at the ſame time we call Impiety and Abſurdity in others. How little this Objection concerns or affects us, appears thus. If the Confeſſion of Two Diſtinct Relations or Perſonalities, the Father and the Son, is aſſerting in other Words a Plurality of Gods, and therefore the Son muſt no longer be allow'd to be a Divine Perſon; then *Sabellius* was in the right, when he aſſerted the Doctrine of One Perſon. If the Doctrine of Two Perſons is *Heatheniſh*, I am ſure the Doctrine of but One is *Sabellian*. But God be thank'd; *Paganiſm* is no part of our Creed. We are very ſafe, while we aſſert the Unity of the Godhead, as expreſsly and ſtrenuouſly as the Diſtinction and Diverſity of the Perſons. We believe the Father and the Son to be Two, perfectly diſtinct from one another in their Relative and Perſonal Characters: But withal we believe theſe Two to be but One God, One Infinite Eſſence or Nature, the Son or Word begotten of the Father, united with him and inſeparable from him in Eſſence. And that Illuſtration or *Simile*, which we have ſo often made uſe of before, ſerves very well to explain our Meaning, tho' by no means to explain the Thing it ſelf. Fire and Light are truly Diſtinct; The One is a Body differently Modify'd from the other, as is evident from their acting differently upon us; and yet they are both One

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as to Subſtance and General Properties; For Light is the Iſſue of Fire, and cannot ſubſiſt Intercepted or Separated from it.

§. 11. The Men that caſt this Objection in our teeth ought to know, that they are beating the very ſame Road with *Arius*'s Immediate Followers. There is only the Difference of a Word between them, which is that of *Emiſſion*, inſtead of their original word *Creation*. They both ſuppoſe that the Son had a Beginning of Exiſtence, and that God gave it him in order to our Creation, and conſequently at ſome convenient Time before it. And the *Emiſſioniſts* as well as the *Creationiſts* attribute a much higher Excellency to Us God's Creatures, than to his Only Begotten Son. Both muſt own, that if God produc'd him, that he might produce us, He was Made For Us, not We for Him. Nay, theſe *Emiſſioniſts* outdo their Brethren. The Deity, according to them, is a Slower Agent, and a Feebler Being, than any one of us poor Mortals. For we are able by Thought and Meditation, without the trouble of opening our Lips, to execute our Purpoſes or Projects, and to ſhape and frame the ſeveral Mechanical Productions and Compoſitions of Art and Invention; Whereas theſe Men repreſent the Deity as uncapable of acting any otherwiſe than by the Emiſſion of his Word and Voice. While he held his Peace, nothing was done or made; But as ſoon as his Word had paſs'd his Lips, immediately there was a Compleat Univerſe. 'Tis convenient they ſhould tell us, whether they think the *Logos* or Word of God was Something ſo real and perfect in God before his Emiſſion, as to be in a Capacity of Agency or Operation. If he was not

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ſo before, and our Creation was the End of his Emiſſion, then are We ſinful Creatures the Cauſe or Occaſion of his Actuality and Perfection: For had it not been for God's Counſel and Purpoſe of Creating us, he had not been qualify'd or capacitated to act. But if he was antecedently ſo actual and compleat in the Eſſence of his Father, that he was capable of Acting and Creating, then there was no occaſion for that *Emiſſion*, which they explain his *Generation* by, becauſe he was before in a Capacity of Acting and Creating, and wanted nothing more to make him ſo: The Conſequence of which Reaſoning will be, either that he was not Begotten or Emitted at all; or that he was not Begotten or Emitted upon our Account, and that he might be in a Capacity of creating us; But that he was Everlaſtingly Begotten of the Nature and Subſtance of the Father. And this is the Truth of the Matter; His Sonſhip intirely implys his Relation to the Eſſence of the Father, and not any Acquir'd or Adventitious Qualification for the making of the World. For the Son of God, was the Son of God, and was in God, before That, even from Everlaſting.

§. 12. And this new Hypotheſis of *Emiſſion* offers as great violence to the Father's Dignity and Majeſty as to the Son's. For if in this Imaginary State of *Silence* the Father was uncapable of Acting or Creating, he muſt get or acquire a Capacity of Acting by begetting his Son, i. e. according to theſe Men, by Emitting his Word or Speech. Now whence did this Capacity come to him? On what Conſideration, or to what End, did he receive it? If he was in a Capacity of Acting, while the Word was only Latent or Potential

tential in him; Then his Generation or Emiſſion of the Word was wholly Unneceſſary, becauſe he might have created the World as well without it. Again; If the Word was in God before he was Begotten, then he was not properly Begotten of God, but ſubſiſted Out of him and Separate from his Nature. But how does this agree with his Aſſertion, that *He is in the Father, and The Father in Him*? If He is now in the Father, certainly he was always ſo. He is not one thing at one time, and another thing at another; And therefore that Conceit or Imagination, that he was Emitted on purpoſe for the Creating of us, and then as 'twere Recoil'd, like an *Effluvium* of Amber, into the Perſon of the Father, or into his former Abſtractive State, is extreamly Childiſh and Ridiculous. He never was what he is not now, and what he is now, he always was; The Properties of his Eſſence, and the Manner or Kind of his Exiſtence, always the ſame: Elſe his Nature muſt be ſtrangely Defective and Variable. If at firſt he was one thing, then another, and then again the thing which he was at firſt, then he is not now what once he was, and what again he will be. To explain my ſelf; If he formerly was, and will hereafter be again, in God, it plainly follows that the Word is not at this time in God. And then how ſhall we account for that poſitive and expreſs Declaration of our Lord, *I am in the Father, and the Father is in me*? If this be true, then he is now the ſame that he always was; and if he is now the ſame that he always was, it cannot be true that once he was Unbegotten or Un-emitted, and that afterwards he was Begotten or Emitted; nor that the Deity was firſt in a State

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of Silence and abſolute Inactivity, and afterwards utter'd or ſent forth his Voice and Word. No. But the Father, and his Son and Word, always Co-exiſted, the latter in Unity of Nature and Subſtance with the former, not a bare Appellative Word or a Son by Appointment or Decree, not Begotten on the account of our Creation, for we were created for his Honour and Glory. If he had been Emitted in order to our Creation, and we and all the other Parts of the World thereupon created, and then he had return'd into the ſame Imaginary and Empty State he was in before, it cannot be deny'd but he would have been firſt Begotten, and then again Unbegotten; Begotten by his *Emiſſion*, Unbegotten by his *Receſſion*; After which God's State of Silence would re-commence, and conſequently that former State of Abſolute Inactivity and Non-Creation: And there would have been an End of the World. For if the Emiſſion of the Word was the Productive or Efficient Cauſe of the Being of all Creatures, his Retreat into Silence muſt put a Period to their Being. To what Purpoſe then were they created, if they were to be thus ſoon annihilated? Wherefore did God *Emit* his Word or Speech, to Countermand it ſo ſoon? Why did he ſpeak once, and then utter his voice no more? Why did he beget a Son, that was to continue with him ſo little a time? Nay, and we do not know, nor can we gueſs, what is yet to come; Whether God will perpetuate his State of Silence; or whether he will emit his Word again, and create another Univerſe or Treaſure of Beings: for 'tis not to be ſuppos'd he will revive the Old one, becauſe he might as well have let it keep it's Exiſtence

while

while it had it; and thus, for ought we know, he may employ himſelf in Making and Un-making Worlds, *in Infinitum*

§. 13. If I am not miſtaken, theſe *Emiſſioniſts* are beholden to the *Stoicks* for their Hypotheſis. 'Tis a Notion or Fancy of thoſe Philoſophers, that there is an Eternal Inactivity and Reſt in the Eſſence of God, and that his Creating conſiſts in I know not what *Expanſion* of his Nature, and his State of not Creating in a *Collection* of it into a narrower Compaſs. The Subſtance Extended and the Subſtance Collected is the ſame; Only the Deity, according to this Notion, is in a different State at one time from what it was at another, and undergoes a Change of Modalities or rather of Modifications. If therefore the Unity or Individual Subſtance of the Divine Nature thus expanded and enlarg'd makes the Trinity; If the Perſon of the Father is the Unity, and the Trinity is the Father Son and Holy-Ghoſt in the Expanſion or Extenſion of that Unity; Firſt it is certain, that the Divine Eſſence ſuſtains a Change of Condition, and is ſhap'd or chang d into another Form, as if it were a Rarify'd Body, and by that Rarefaction came to fill a much larger Space than it did before. Furthermore; If the Unity is thus Widen'd or Diſtended into a Trinity, and this Trinity conſiſts of the Father Son and Holy Ghoſt; the Conſequence will be, that the Father is Made, or Makes himſelf, the Son and the Holy Ghoſt; Which, by the way, muſt have been *Sabellius*'s Tenet, unleſs he ſuppos'd that Unity of Eſſence which he contended for, to be ſome other Eſſence, and not the Father. But if the Father is Made, or Makes himſelf, the Son

and

and the Holy Ghoſt; Then this is no longer a Unity, Expanding or Branching out it ſelf: But rather 'tis a Unity that Produces Three Perſons out of it ſelf, or turns it ſelf into what it was not before, even into a Trinity of Perſons. It's Expanſion of it ſelf neither takes from, nor adds to, it's Subſtance or Eſſence; So that the Change or Alteration muſt lie wholly in the *Configuration*; For 'till that is chang'd, the Unity could not be a Trinity; and after it was chang'd, there was a Trinity, which could not be a Unity. While the Father was un-expanded, he was not the Son and the Holy Ghoſt; and after he was expanded or turn'd into theſe, he was no longer the Father. Now theſe are ſuch monſtrous and frightful Conceptions of the Great, Infinite, All-perfect Being, as no One can be ſuppos'd to entertain, that has indeed any Notion at all of ſuch a Being. For what is this but Circumſcribing that Immenſe and Glorious Spirit with the Limits and Affections of Extenſion, and making no more of him than Paſſive Matter and Variable Form? Expanſion implies an Impreſſion or Force upon the Thing Expanded. And that which is Diſtended, keeps it's Subſtance, and only changes the Figure and Situation of it's Parts. It may be bigger at one time than at another, and ſhift it's External Form or Complexion; but the Matter or Subſtance of it neither increaſes nor decreaſes.

§. 14. That this was St *Paul*'s Opinion appears from his Admonition to the *Corinthians*, [a] *Ye are not ſtreightned in us; be ye alſo inlarged.* He exhorts and preſſes them to ſhake off the ſordid Narrowneſs or Littleneſs of their Souls, and to fill as

[a] 2 Cor. c. 6. v. 12, 13.

large

large a Sphere of Generosity and Bounty as they possibly could. Now in either of these States the *Corinthians* were, or would have been, the same Men. And thus if the Trinity could consist only in the Expansion or Different Configuration of the Father, then the Trinity would be only the Father. *Our heart is enlarged* or Expanded, says the same Apostle in the verse before; And *Noah*, in his Benediction, beseeches God [a] to Enlarge or Extend *Japhet*. But the Apostle's Heart did not become Two Hearts, nor *Japhet*'s Family or Posterity Two Different Successions, by being thus Enlarg'd. Either therefore the Object or Subject of the Unity's *Expansion* was not it self, but some thing or things out of it self; Or if the Unity distended it self, then 'twas absolutely the same before it's Distention as after it; that is to say, 'twas the Son and Holy Ghost before, as well as after, the Father's Expansion. And after all, I beg to be inform'd, (and let the Partys concern'd answer my Questions, as they will one day be oblig'd to answer them to God) What Grounds or Authorities they have to produce for supposing this Principle of Expansion in the Deity, and indeed What should be the Motive or *Final Cause* of it. For certainly Infinite Wisdom would not will or affect such a Change in the Divine Nature for no end or purpose at all. Was it to fetch the *Logos* and the *Holy Ghost* into it's Essence? But this could never be the Occasion of putting on a new Form and Shape. For these Men must confess at last, that the *Logos* and the *Holy Ghost* were not adventitious or accessional, but always existed; I say this they must grant, or speak out

[a] Gen. c. 9. v. 27.

plain

plain with the *Arians*, and assert, that the Deity was some time bare and destitute of it's Intelligence and Word. For so it was, if this Doctrine of the *Expansion* be true, 'till such time as it expanded it self. Or was the End of this Expansion the Assumption of our Human Nature? And did the Incarnation bring forth the Trinity? Why then 'twill not be many Years ago' since the Trinity began to be. Besides, This Hypothesis makes the Father Incarnate; For the Father was that Unity, which expanded it self for the Assumption of our Nature; and then the Son will be out of the Trinity, and the Three that bear Record in Heaven, will be the Father, the Flesh, and the Holy Ghost. And thus agen, the Trinity will be only three Names or Titles. Or was this Expansion in order to, and necessary for, the Creation of the World? No. This will not do neither. For the Unity in it's Original State was able to create this and ten thousand Worlds; and no Instance of Blasphemy or Absurdity can deserve a severer Censure than such an Imagination, as that the Deity could not work or create without this Expansion. And yet there is another Inconvenience behind, which bears hard upon this extraordinary Scheme; and 'tis this. If the Expansion was previously necessary in order to the Creation; if while there was only a Unity, there could not be, or at least there was not Actually, a Creature in Being; and if this Expansion was to be follow'd, after the Creatures were once made, by a Return to the State of Unity; upon the Recommencement of that State the Creatures must vanish into Nothing. For if the State of Expansion, which expir'd, was necessary

ceſſary to give them their Being; the Expiration of it could not but be attended with a total Extinction of that Being.

§. 15. Theſe and ſuch like are the Staring and Groſs Repugnancies, which attend this Doctrine of the Expanſion. There is another woful Error, which the Patrons of this Hypotheſis hold in conjunction with the other, namely, that the *Logos* and the Son are two diſtinct Eſſences, that the *Logos* was firſt in Being, and the Son afterwards. Which is ſuch a Conceit or Invention as we ought not to let paſs undiſcuſs'd. Now the Aſſerters of this Doctrine are divided among themſelves in the Explanation of it. Some of them will have it, that the Son was the Human Nature, which our Saviour aſſum'd; Others, that the *Logos* and the Human Nature were made the Son upon their being United; Others again, that the *Logos* himſelf was then made, or did then become, the Son. Before (ſay they) the *Logos* was meerly Such; and out of that Antecedent *Logos* the Son emerg'd or was made. Now this Doctrine of the Son's Diſtinction from the *Logos*, they are indebted to the *Stoicks* for, as well as for that of the Expanſion. To confeſs the Being of the *Logos*, and diſtinguiſh him as a Perſon by that very Title, and yet deny, that the *Logos* is the Son, is all over unaccountable. If the *Logos* were not confeſſedly Of and In the Divine Nature, then they would have very good reaſon to deny him to be the Son. But if he is of that Nature, certainly 'tis moſt reaſonable to confeſs him to be the Son of that Nature. For what is a Son but a Subſtance or Perſon reſulting out of the Nature and Subſtance of his Father? God is Properly

perly and Phyſically a Father. Whom then can we ſuppoſe to be the Son of this Father, but that *Logos*, that is confeſſedly of the Divine Subſtance? A Father is ſaid and known to be a Father, in regard of that Perſon who bears the Name of his Son; and a Son is known and ſaid to be a Son, in regard of that Perſon who is call'd his Father. If therefore God is not the Father of *Chriſt*; then indeed I will readily grant that the *Logos* is not the Son of God. But if he is his Father, (as he has declar'd himſelf moſt expreſsly to be) then there is no doubt but the *Logos* is his Son: Unleſs you will ſay with the Rankeſt of the *Arians*, that the Father was God firſt, and that his Paternity ſprang up in him afterwards. But then this makes the Divine Nature Corporeal; It ſuppoſes a Change of Modes or Forms in it. And if to bring themſelves off, they ſhould ask us in Reply, How then God could be firſt God, and afterwards a Creator? I anſwer that Creation implies no Change at all in the Nature or State of the Creator; but that the Creatures were the only Subject of whatever Alteration that made.

§ 16. If therefore the Son were a Creature, then indeed his Father would be his Father only in a Temporary or Improper Senſe. But if the Son is not a Creature, then the Father is the Father, and the Son is the Son from Everlaſting. And if the Son is from Everlaſting, then certainly he is the *Logos*. Which whoever dares deny, will find himſelf oblig'd to affirm, either that the *Logos* is the Father himſelf, or that the Son is a more excellent Being than the *Logos*. For we read that the Son is *in the Boſom of the Father*.

Either

Either therefore the Father is not before the Son; (for nothing can be Prior to him that dwells within the Eſſence of the Father) or if the *Logos* is diſtinct from the Son, then who can he be but the Father himſelf, in whoſe Boſom the Son is? Or if the *Logos* is not the Father, but the *Logos* in Contradiſtinction of Nature or Perſon to the Father, then the *Logos* is out of that Divine Eſſence, in which the Son declares the Son ſubſiſts; For we no where find, that the *Logos* as a Perſon Contradiſtinct to the Son, is in the Boſom of the Father as well as the Son, and therefore they muſt be One and the ſame Perſon, even the Only and Eternally Begotten Son of God. Agen; If the *Logos* is not the *Son*, we are ſure from another Topick, that the *Son* is a more excellent Being than the *Logos*. For he tells us himſelf, that the Son knows the Father, and that no One elſe knows him, and conſequently not the *Logos*, if he be not the *Son*. Our preſent Adverſaries therefore muſt grant, either that the *Logos* does not know the Father, or, if he knows him, that our Lord's Affirmation is not true, that no One knows him but the *Son*. And the ſame Argument batters with equal force from thoſe other Texts; *He that hath ſeen me, hath ſeen the Father*, and *I and my Father are One*. For the Perſon here ſpeaking of himſelf, was not the *Logos* as oppos'd to the *Son*, but the *Son*. And tho' our Adverſaries deny this, the Context very plainly proves it; For 'twas *Jeſus* that aſſur'd the *Jews*, that he and his Father were One, whereupon they [a] *took up ſtones again to ſtone him. Jeſus anſwered them, Many good works have I ſhewed you from my Father;*

[a] John c. 10. v. 31, &c.

for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy, and because that thou, being a man, makest thy self God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken: Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know and believe that the Father is in me, and I in him. Our Saviour's words, which so enrag'd the *Jews*, were *I and my Father are One*; which, 'tis plain, they look'd upon as making himself God, and he himself understood and meant of his Unity with the Father, as being *the Son of God.*

§. 17. This Declaration of his Unity the *Jews* mistook, as *Sabellius* did afterwards, for a Declaration of his being the Father, the Person of the Father himself. And to shew them their Rashness and Error in this Construction, he alledges a Text of the Old Testament, where other Beings, even Created ones, are called Gods by God himself, and yet cannot be suppos'd to be the Person of the Father; What if I did call my self God? says he, Do you not remember what the Father himself has stiled even some of his Creatures? *I have said ye are Gods.* But then to inform them of that Infinitely more Sublime Title, which he had by Nature to the Name of God, and how his Father and himself are both Distinct in Person and United in Essence, that He and his Father are One, he gives them to understand,

derſtand, that he is *the Son of God.* For tho' he does not expreſsly declare or affirm this to them, yet by comparing the Propoſitions, it appears, that this is the Senſe and Import of them. For as he ſaid at firſt, that he was One, Ἕν, One in Eſſence with the Father; ſo a little after we find Wherein or How he was thus One in Eſſence with him, *even as being his Son.* For nothing can be Co-eſſential with the Father, which is not of the ſame Subſtance with the Father; and What or Who is thus by Generation of the Subſtance of the Father, but his Only-Begotten Son? Well therefore might he conclude his Argument with thoſe words, *that ye may know that I am in the Father, and the Father is in me.* He does not ſay in this Explanation or Account of the Divine Unity, that he is in that Perſon, which is Numerically in Himſelf; but that he is in that Nature or Eſſence, which is common to the Father and the Son, and in which they are Subſtantially, Eternally, and Inſeparably united. The latter of the two Aſſertions, *I am the Son of God,* is a plain Confutation and Condemnation of *Sabellius*'s Opinion, that *Chriſt* was the Father. And the former Affirmation, *I and the Father are One Eſſence,* lays *Arianiſm* a gaſping. Upon the whole then; If the *Son* and the *Word* are diſtinct and ſeparate Perſons or Beings, then the *Son,* and not the *Word,* is One with the Father; and he that hath ſeen the *Son,* hath ſeen the Father, but not he that hath ſeen the *Word.* Agen; Either the *Son* is Superior to the *Word,* or the *Word* is Co-equal with the *Son*; For nothing can expreſs or vindicate a higher Excellency and Perfection of Nature, than thoſe plain and full Aſſertions,

I and the Father are One; I am in the Father, and the Father is in me; He that hath ſeen me, hath ſeen the Father. Now the *I* and the *Me* here was the *Son*, who utter'd theſe Aſſertions, as we learn from the Context. And this directs us how to underſtand thoſe other Parallel Places of Scripture, [a] *He that ſeeth me, ſeeth him that ſent me;* [b] *He that receiveth me, receiveth him that ſent me;* [c] *I am come a light into the world, that whoſoever believeth on me, ſhould not abide in darkneſs. And if any man hear my words and believe not, I judge him not: for I came not to judge the world, but to ſave the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have ſpoken, the ſame ſhall judge him in the laſt day:* [d] *Becauſe I go unto my Father:* The word that I have ſpoken, the ſame ſhall judge him that rejecteth me, and receiveth not my words, in the laſt day. For [e] *if I had not come, and ſpoken unto them, they had not had ſin; but now they have no cloak for their ſin;* having heard thoſe Revelations and Preachings of mine, which to thoſe that receive them and make a right Uſe of them are that Heavenly *Chart* and Compaſs, by which if they ſteer, they cannot miſcarry in their Voyage to Heaven.

§. 18. Perhaps theſe captious diſputacious Doctors, to eſcape the ſad Mortification of being thought Fallible, will keep their own counſel yet, and roundly maintain, that the *Logos*, and not the *Son*, was the Perſon that utter'd theſe Propoſitions. But they had better let this alone. For the Places themſelves, and the ſeveral Contexts of them, are very plainly againſt them here

[a] Joh. c. 12. v. 45. [b] Matth. c. 10. v. 40. [c] Joh. c. 12. v. 46, 47, 48. [d] Ibid. c. 14. v. 12. [e] Ibid. c. 15. v. 22.

too;

too; nor will any one deny, that it was God's Only-begotten *Son*, who ſays of himſelf, [a] *I came not to judge the world, but to ſave the world.* This evidently appears by comparing this Place with part of our Lord's Diſcourſe to *Nicodemus*; [b] *For God ſo loved the world, that he gave his only-begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life. For God ſent not his Son into the world to condemn the world; but that the world through him might be ſaved. He that believeth on him, is not condemned: but he that believeth not, is condemned already, becauſe he hath not believed in the name of the only-begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkneſs rather then light, becauſe their deeds were evil.* He that ſays of himſelf, [c] *I came not to judge the world, but to ſave the world*, is that very Perſon who declares, that *he that ſees him, ſees him that ſent him*, and He that came to ſave the world and not to judge it, is expreſsly declar'd to be *the only-begotten Son of God*, as we find in what we quoted from the third Chapter of the ſame Evangeliſt; Whence it clearly follows, that *the Son of God* is that Perſon, who ſays of himſelf what our preſent Adverſaries may be ready to aſcribe to the *Logos*, that *he that ſeeth him, ſeeth him that ſent him.* The ſame Perſon that tells us in the twelfth chapter, [d] *He that believeth on me, &c. And if any man hear my words, I judge him not*, is undoubtedly that *Son of God*, who ſpeaks thus of himſelf in Chap. 3. [e] *He that believeth on him is not condemned: but he that believeth not, is condemned already, becauſe he hath not believed in the name of the only-be-*

[a] John c. 12. v. 47. [b] Ib. c. 3. v. 16, &c. [c] Ib. c. 12. v. 47, and 45. [d] Ibid. v. 44, 47. [e] v. 18, 19.

gotten Son of God: *And this is the condemnation, that light is come into the world*, and men did not believe this Light. Now this Light we know is the Son of God: For he is [a] *that true Light, which lighteth every man that cometh into the world*; and ſo long as he made his abode in the world, and convers'd with Mankind in that Human Nature which he had aſſum'd, he was a Glorious Light in and to the World. Accordingly he call'd upon the Men of that Generation to [b] *believe in the light, while they had the light, that they might be the Children of light*. And that this Light is the ſame with that in Chap. 1. v. 9. appears by comparing that Verſe with the 46th of this Chap. where *Jeſus* ſays of himſelf, *I am come a Light into the world*.

§. 19. This Chain of Reaſoning or Deduction abundantly proves, that the *Son* and the *Word* are One and the ſame Perſon. To lengthen it yet a little further; 'Tis not to be diſputed but that if the *Son* is that *Light*, which came into the World, and illuminates every one that comes into it, this World was made by the *Son*. His Beloved Evangeliſt induſtriouſly conſults and preſerves his Dignity and Diſtinction under that Character or Denomination of *Light*; For he tells us, that *John* the *Baptiſt* [c] *was not that Light, but was ſent to bear witneſs of that Light*; and immediately adds, that [d] *Chriſt was that true Light, which lighteth every man that cometh into the world*. This was He that [e] *was in the world*, and *by whom the world was made*, and therefore muſt be the ſame Perſon, by whom we read at v. 3. *All things were made*; and that Perſon is the *Logos*. If the *Son*

a John c. 1. v. 9. b Ibid. c. 12. v. 36. c Ib. c. 1. v. 8. d Ib. v. 9. e Ibid. v. 10.

and

and the *Logos* are two ſeparate Perſons or Beings, then our Adverſaries are oblig'd to diſcover another Univerſe beſides this we are a Part of; One created by the *Son*, the Other by the *Logos*. For if there is but one Created World, one *Compoſitum* of Nature; Then the *Son* and the *Word* are certainly One and the ſame Perſon: For this World was All of it created by *One Perſon*; call'd ſometimes the *Word*, and ſometimes the *Son*. And if the *Word* is that *Son*, which created the Univerſe, then that Propoſition, that the *Word* or *Logos* was in the Beginning, is all one as if the Evangeliſt had ſaid, that the *Son* was in the Beginning. And if theſe two Propoſitions are the ſame, then the one does not exclude the Propriety and Truth of the other, as our Adverſaries would make it do. And if they will perverſly deny, that what is here affirm'd of the *Word* is to be underſtood of the *Son*, becauſe the *Word*, and not the *Son*, was the Subject of that firſt Propoſition, *In the beginning was the Word*; then by Parity and Analogy of Reaſon they muſt affirm, that what is predicated or declar'd of the *Son* in the Sequel of this Chap. and in other Parallel Places of Scripture, is not meant of the *Word*, and ought not to be aſcrib'd to him. Now as to this, we have above demonſtrated, that thoſe words, *I and my Father are One*, can only be underſtood of the *Son*'s Phyſical Unity with the Father. I have obſerv'd, that 'tis the *Son*, who is *in the Boſom of the Father*; and I have ſhewn, that the *Son* was the Author and Utterer of that Affirmation, *He that ſeeth me, ſeeth him that ſent me*; and that the Creation of All things or of the Univerſe is aſcrib'd as expreſsly to the *Son* as to the *Logos*,

Logos, which it could not be, if they were ſeparate in their Natures. Whence alſo ariſes an Unconteſtable Proof, that the *Son* was in Being before All or any Part of the Created World. For an Effect or Product or Created Being cannot be Co-eval with it's Efficient or Creating Cauſe. Beſides, If there were any thing in this new Notion, then thoſe Particulars which relate to the *Son* in our Saviour's Diſcourſe with St *Philip*, the *Word* would not be at all concern'd with; [a] *Jeſus ſaith unto Philip, Have I been ſo long time with you, and yet haſt thou not known me, Philip? He that hath ſeen me, hath ſeen the Father; and how ſayeſt thou then, ſhew us the Father? Believeſt thou not, that I am in the Father, and the Father in me? the words that I ſpeak unto you, I ſpeak not of my ſelf; but the Father that dwelleth in me, he doth the works. Believe me, that I am in the Father, and the Father in me; or elſe believe me for the very works ſake. Verily, verily, I ſay unto you, He that believeth on me, the works that I do, ſhall he do alſo, and grater works then theſe ſhall he do; becauſe I go unto my Father. And whatſoever ye ſhall ask in my name, that will I do, that the Father may be glorified in the Son.* 'Tis plainly the *Son* that ſays of himſelf, *I am in the Father and the Father is in me*, and *He that hath ſeen me, hath ſeen the Father*, becauſe the *Son* is He, *in whom the Father is glorified*. The Perſon who ſpake to St *Philip*, declares himſelf to be the *Son* in thoſe very words, [1] *That the Father may be glorified in the Son.*

§. 20. Nor will it fare any better with that other Opinion, that the *Human Nature* of *Chriſt*, and not the *Logos*, is the Only-Begotten *Son* of

1 Eſpecialy as they ſtand connected with the former part of the Verſe. a John c. 14. v. 9, 10. &c.

God.

God. For if this were true, then He that is in the Father, and in whom the Father is, would be only a Meer Man. He that declares himſelf to be One in Eſſence with the Father, who lives Eternally in the Boſom of the Father, and who is the only True and Immortal Light, even this Perſon, according to this Hypotheſis, would be only a Meer Man. and the Patrons of it will be forc'd, either to recant, or confeſs that 'twas a Man, like one of themſelves, that created the Univerſe, and that 'twas a Meer Man, that came not to condemn, but ſave, the World; and that this Man too was in Being before *Abraham* was born. For this is what he declar'd to the *Jews*, [a] *Verily verily I ſay unto you, Before Abraham was, I am.* How could this be true of a Deſcendant of *Abraham*, born two and forty Generations after him? How could the Creation be the Work of a Man, that was not in being till he was conceiv'd of the Virgin *Mary*? The ſame Evangeliſt had alledg'd before, that [b] *he was in the World*, that is to ſay, that he exiſted before his Incarnation; for [1] That is the meaning of thoſe words. Again; How could the Son, if he were not the Word, but only a Man, redeem or ſave the World, himſelf being a Part of it? If all this will not humble and convince theſe Notional *Free-thinkers*, let them tell us, where the *Word* is; Whether 'tis not He, but the *Man*, that is in the Father. How can the *Word* be One with the Father, if not the Father and the *Word*, but the Father and the *Man*, are One? If the *Man* is the Only-begotten, then

[1] A very juſt and reaſonable Conſtruction, if it be obſerv'd that *He was in the world* goes before *and the world was made by him.* *a* John c. 8. v. 58. *b* Ibid. c. 1. v. 10.

what

what becomes of the *Word*? They muſt either ſay, that he is Second and Inferior; or, if he is above the Only-begotten, that he is the Father himſelf. For as the Father is One; ſo the Only-begotten of the Father is One. Again; If the *Word* is not the *Son*, what has the *Word* more than the *Man*? The Scripture informs us, that the *Son* and the *Word* made the World. Creation is equally aſcrib'd to him under both Denominations. But then, as to Seeing the Father, and Saving the World, theſe two things are attributed in Scripture, not to the *Word*, but to the *Only-begotten Son*. Thus our Saviour himſelf; *Have I been ſo long time with you, and yet haſt thou not known me, Philip? He that hath ſeen me, hath ſeen the Father.* 'Tis not ſaid that the *Word*, but that the *Only-begotten Son, who is in the Boſom of the Father*, knows and ſees the Father.

§. 21. If the *Son* is one Thing or Perſon, and the *Word* another, as theſe Men would have us believe; Let us know whether the *Word* is able to contribute more toward the Salvation of Mankind than the *Son*. We find in St *John* the *Son* mention'd as the Object of our Faith; and not the *Word*: [a] *He that believeth on the Son, hath everlaſting life: and he that believeth not the Son, ſhall not ſee life.* The Form of Baptiſm, which is the very Foundation of our Chriſtianity, does not run in the Name of the Father, the *Word*, and the Holy Ghoſt; but in the Name of the Father, the *Son*, and the Holy Ghoſt. If therefore the *Word* is not the *Son*, but a Thing or Perſon diſtinct from the *Son*; then the *Word* is altogether unconcern'd in that Sacrament. And if the *Word* is One with and in the Father, as our preſent Adverſaries aſſert; How comes he not

[a] John c. 3. v. 36.

to

to be join'd with him in the Baptiſmal Form and Sacrament? Will they reply, that the *Word* is comprehended under the Name of the Father? Then why ſhould not the *Holy Ghoſt* be ſo too? Or does the *Holy Ghoſt* exiſt out of, and ſeparate from, the Father? Moreover; If the Word is not the *Son*, but the *Manhood*, then the Form ſhould have run in the Name of the Father, the Man *Chriſt Jeſus*, and the Holy-Ghoſt; And the Unity will no longer be expanded into a Trinity, but into a Quaternity: There will then be Four Perſons, the Father, the Word, the Son, and the Holy-Ghoſt. Finding this broken Bottom ſink under them, immediately they leap into another. And now the *Man* alone is no longer the *Son*, but the *Word and Man United*. The Conception or the Incarnation (ſay they) made the Son. If ſo, Whether of them was the Efficient or Formal Cauſe of this new Character and State to the Other? Did the *Word* make the *Man* the *Son*? Or did the *Man* make the *Word* the *Son*? To explain my ſelf; Did the *Word* become the *Son* in conſequence of the *Man United*? Or did the *Man* commence the *Son* in conſequence or by virtue of the *Word United*? Or did Neither give the Other this New Character and State, but it wholly conſiſts Abſtractively in their *Union*? If they anſwer, that the *Word* became the *Son* in conſequence or by virtue of the *Man United*; then they muſt return to their old Aſſertion, that the *Man* is Formally the *Son*; and then they have all thoſe diſcouraging Difficulties to get over, which we lately laid in the way of that Poſition. Or, if they ſay the *Man* became the *Son* in conſequence or by virtue of the *Word United*, then they muſt confeſs that the

the *Word* was the *Son* before the Incarnation. For how could he, who himſelf is not a Son, make others the Sons of God; eſpecially the Father at the ſame time exiſting? If he makes Sons to himſelf, then himſelf muſt be the Father; and if he makes Sons to the Father, then himſelf muſt be the Son of the Father, and moſt properly and eminently the Son of the Father too, as being qualified to make or conſtitute others in an inferior Senſe his Father's Sons.

§. 22. For if he is not the Proper Son of God, and if we Truly are Sons of God, it follows that God is our Father, and not his; and yet we know he aſſerts his Sonſhip in very plain and emphatical Terms,[a] *My Father*, ſays he, ſpeaking of God, and[b] *I came forth from the Father*. If God is Equally, and in one and the ſame Senſe, a Father to Him and Us, then he is not eminently and diſtinctly his Father, neither did He Only come forth from the Father. He teaches us, 'tis true, to call God our Father, as being ſo in regard of that Relation and Community of Nature and Grace, which is between the Manhood of *Chriſt* and Ours. The Word was Incarnate, that we might become God's Adopted Sons by the Union of his Conſubſtantial Son with our Nature. Thus the Apoſtle; [c] *God hath ſent forth the Spirit of his Son into your hearts, crying, Abba, Father*. The Eternal Son in our Nature honours us with the Privilege, and indeed the Duty, of calling his Father our Father; and whoſoever has not the Son in his Heart, God will not, and cannot be ſaid to be his Father. Now 'tis plain that long before our Lord's Incarnation, there were thoſe that were call'd

[a] John c. 5. v. 17. [b] Ibid. c. 16. v. 28. [c] Gal. c. 4. v. 6.

the

the Sons of God. And this alone proves the Word was the Son before that Time: [a] *I have nouriſhed and brought up Children*; [b] *The Sons of God ſaw the daughters of men*; [c] *Is not he thy Father*. There muſt therefore have been at that time a Proper and Eſſential Son of God, on whoſe account theſe Perſons were call'd his Sons. If theſe Men inſiſt upon it, that neither the *Word*, nor the *Man*, is the Son, but the *Conjunction and Union of Both*; then the Formal Cauſe or Principle of Sonſhip muſt lie in ſomething elſe that united and join'd them; and this Cauſe muſt be Prior to the Junction; and conſequently the Sonſhip muſt be ſo, being wholly reſolv'd into that Principle. Being diſlodg'd from this Hypotheſis, they fly off to that other, that neither the *Man* is the *Son*, nor the *Conjunction of the Man and the Word*, but that the *Word*, which in the beginning was only ſuch, came to be call'd or ſtil'd the Son, when it had aſſum'd the *Human Nature*. 'Till then, ſay they, 'twas not the *Son*, but only the Word; and therefore as the *Word* was in time made Fleſh, which 'twas not before; ſo 'twas alſo in time made the *Son*, which it had not been before. This is another Chimerical Diſguiſe they would varniſh over the Queſtion with; but which may as eaſily be wip'd off as 'twas affectedly and perverſely lay'd on.

§. 23. If 'twas the Incarnation that gave the *Logos* his *Sonſhip*, then his *Sonſhip* is the Reſult and Effect of our Nature; and therefore if the *Man* or the *Union of the Word with the Man* be ſaid to be the Efficient and Immediate Cauſe of the *Logos's Sonſhip*, then we recommend our Adver-

[a] Iſai. c. 1. v. 2. [b] Gen. c. 6. v. 2. [c] Deut. c. 32. v. 6.

ſaries

ſaries to a Review of thoſe Difficulties and Abſurdities we have ſhewn this Notion is beſet with before: Over and above that, if the *Word* exiſted firſt, and the *Son* afterwards, the *Son's* Knowledge of the Father is of no very ancient date; for then it did not begin 'till his Being emerg'd out of the Word; and that the *Son*, and no One whatſoever but [a] *the Son*, *knoweth the Father*, he tells us himſelf expreſsly. Nay if this be ſo; 'tis not many Years ſince he firſt had his reſidence *in the Boſom of the Father*; ſince the Father was to be *Seen in Him*; Nay, ſince *He and the Father became One*. For the Perſon here character'd is the *Son*, and no other. The Conſequence of all which will be, as they cannot but confeſs, that the *Logos* is, or at leaſt was, but a Name; For 'tis not the *Word*, but the *Son*, that is ſaid to be in Us with the Father; not the *Word*, but the *Son*, in whom the Father was and is conſpicuous. Nor, if this were ſo, could the Father, who diſcovers and [b] reveals himſelf only by the *Son*, (for this our Lord has expreſsly told us) be known or reveal'd to any One till the Incarnation; till the *Word* introduc'd the *Son*. And yet we know he did reveal Himſelf and his Will to *Moſes* and the Fathers; he tells us ſo himſelf in the 1 Book of *Samuel* c. 2. v. 27. *Thus ſaith the Lord, Did I plainly appear* (or was I reveal'd) *unto the houſe of thy Father?* God declares to the Faces of our Adverſaries, that he reveal'd himſelf long before the Birth of *Chriſt*; and at the ſame time the Son himſelf tells them, that God appears, or reveals himſelf, to no one but by the Son. And will our Adverſaries, after this, talk or think any more of dividing the *Word*

a Mat. c. 11. v. 27. *b* Ibid.

form

from the *Son*, or the *Son* from the *Word*? Beſides, what Pretext can they plead for broaching ſuch an unaccountable and ſhocking Opinion? Why, only this, that they find the *Word* or *Logos* often mention'd in the Books of the Old Teſtament, but the *Son* never; Whence they conclude, that the *Son* is Poſt-nate and Junior to the *Word*, and comes within the *Epocha* of the Goſpel-Hiſtory. This is their Pretence; and their Pretence is their Condemnation. For what is this, but ſtirring up Tumults in the Bible, and aruing one Teſtament againſt another? They are in ſtrict Alliance, it ſeems, with the *Manichees* and *Jews*; of whom the former are at open war with the Old Teſtament, and the latter with the New. To come cloſer to the point; If the Being of Things or Perſons mention'd in any of the Sacred Books muſt not be Elder or Later than the Books themſelves; if whatever Perſon is mention'd in the Old Teſtament, did not, for that very reaſon, live in the Times of the New, and *vice verſâ*; if the Date of the Writing or the Age of the Book is the Chronology of the Hiſtory; Then how little a while has *Chriſt* and his Father been One Eſſence? how little a while has he been [a] the Only-Begotten Son of the Father? how little a while has that Perſon exiſted, in whom [b] the Father is Viſible and Conſpicuous? For theſe Characters of *Chriſt*, thus expreſs, we do not meet with in the Old Teſtament, but in the New.

§. 24. But withal the matter of Fact it ſelf is falſe; For the *Son* is frequently mention'd in the Books of the Old Teſtament: For inſtance; '*Thou art my Son, this Day have I begotten thee*, and

[a] John c. 1. v. 18. [b] Ibid. c. 14. v. 9. [c] Pſalm 2. v. 7.

in

in the Inſcription of the Ninth *Pſalm*, which is this; *Unto the end*, *upon* or *concerning the hidden things of the Son*, *a Pſalm to David*; and in that Inſcription of *Pſalm* 45. *Unto the end*, *for* or *upon thoſe that ſhall be changed*, *to the Sons of Core*, *for Underſtanding*, *a Song for* or *concerning the Beloved*. And thus the Prophet *Iſaiah*, [a] *Now will I ſing to my welbeloved a ſong of my beloved touching his vineyard*: *My welbeloved hath a vineyard*. Undoubtedly this Welbeloved Son was the Only-begotten One, even He of whom God declares that he [b] begat him of the [1] Womb *before the Morning*, or before there was ſuch a thing as a Morning; Of which place we ſhall have occaſion to ſpeak more hereafter. Thus again, in the *Proverbs*; [c] *Before the hills was I brought forth* or *begotten*; and in the Book of *Daniel*, [d] *The form of the fourth is like the Son of God*; beſides many other Places. If the Antiquity therefore of the Writing does of courſe imply and prove the Antiquity and Age of the Perſon mention'd in the Writing, then our Adverſaries are oblig'd, by their own Rule, to confeſs that the Son of God is a much more Ancient Perſon than they ſuppoſe him to be; For we frequently read of Him, and meet with his Name, in very Ancient Books of the Old Teſtament. To parry this Thruſt, they tell us, that theſe Paſſages in the Old Teſtament concerning the *Son* are only Prophetical. And we anſwer again, that we may as reaſonably ſay, that all the Texts in the Old Teſtament, where mention is made of the *Word*, are only Prophetical too; The Propoſitions or Expreſſions relating to the One have neither more

1. V. Septuag. *a* Iſai. c. 5. v. 1. *b* Pſalm 110 v. 3. *c* Prov. c. 8. v. 25. *d* Dan. c. 3. v. 25.

nor

nor leſs in them of a Prophetick Signification and Tenour, than thoſe which relate to the Other. Is there a Prediction of the Sonſhip in thoſe words; *Thou art my Son*? Then why do not theſe, [a] *By the Word of the Lord were the heavens eſtabliſhed* or *compacted*, as much foretel the Nativity of *the Word*? The word here is *Eſtabliſhed*; He does not ſay, The Heavens were *Created* by *the Word*. Now that the Verb, *Were Eſtabliſhed*, may ſignifie Futurely, appears from other Places where the Future is expreſs'd by the Preterperfect, as in *Pſ.* 93. [a] *The Lord hath reigned. He hath made the round world ſo ſure that it cannot be moved.* If the matter of that Inſcription to the 45 *Pſal.* which we lately quoted is Predictive; Why not alſo that which immediately follows it concerning the Word, *My heart hath uttered* or *emitted a good Word*? If it may be argued that the Son is only a meer Man from the words, [b] *I begat thee of the Womb*; Why may it not be inferr'd, that he has nothing but what is Human in him, from his Emiſſion out of the Heart? The one implys a Body as much as the other. Is therefore *the Word*, tho' ſaid to be poured or emitted out of the Heart, confeſſedly Eternal? Then certainly it muſt be granted, that *the Son* is Eternal, notwithſtanding 'tis ſaid he was begotten or born of the Womb. Is it not deny'd that *the Only-begotten* is in the Boſom of the Father? Neither can it be deny'd, that the Welbeloved is in that Boſom. For that the Only-begotten and the Well-beloved are One and the Same Perſon, thoſe words of the Father himſelf may ſatisfie us; *This is my beloved Son.* In ſtiling him his Beloved Son, he did not propoſe to tell

1 V. *Septuagint.* a Pſalm 33. v. 6. b Ibid. 110. v. 3.

the World, what they could not doubt of, that God lov'd his Son, or to make it believ'd, that he hated every thing beſides his Son: No; But to declare and publiſh his Unigeniture; his Eminency, his Phyſical Propriety of Sonſhip. Thus when the Divine *Logos* commanded *Abraham* to offer up his only-begotten Son, he bad him take his [a] *only Son Iſaac whom he loved.* And I preſume we all know, that *Iſaac* was the only Son that *Abraham* had by *Sarah.* The Concluſion from theſe Premiſes is very plain, that *the Word* is truly *the Son*; neither a Novel, nor a Nominal Son, but the Proper Son of God from Eternity; and that if he is not truly and properly his *Son*, neither can he be his *Word*; as, on the other hand, if he is not his *Word*, neither can he be his *Son.* For He is a *Son* that is of the Subſtance of his Father; and undoubtedly He is of the Subſtance of the Father, who is the *Word* emitted from the Heart, and the Son begotten of the Womb. For we are ſure that the Father himſelf is not the Word, nor the Word the Father; But the Father is One Perſon, and the Son another; the Father begets, the Son is begotten.

§. 25. Here then we ſee the Lunacy and Fanaticiſm of *Arius* on the one hand, and *Sabellius* on the other. Of *Arius*, for aſſerting that the Word roſe out of nothing, and that there was a Period when he was not; Of *Sabellius*, for aſſerting that the Father is the Son, and that the Son is the Father, Appellatively Two, but Perſonally One. *Sabellius*, to ſupport and confirm his Notion, brings St *Paul*'s Account of the Graces and Gifts of the

[a] Gen. c. 22. v. 2.

Holy

Holy Ghoſt as a Parallel Inſtance; [a] *Now there are diverſities of Gifts, but the ſame Spirit.* "So, ſays "he, the Father is one Perſon diverſify'd or di-"ſtended into the Son and Holy Ghoſt." Ridiculous Nonſenſe. For if the Parallel holds, then the Father muſt be in One Perſon Himſelf the Word and the Holy Ghoſt; and not always all theſe together, but one while the Father, and at another time the Son, and upon occaſion the Holy Ghoſt, that is, in plainer words, He will be in Nature and Perſon only the Father, and but Titularly the Son and Holy Ghoſt; and upon the commencing of this Titular Sonſhip he muſt loſe his Title of Father at leaſt for a time; and then 'twill follow, that 'twas not a Perſon, but a meer Name and Compellation, that was made Man; that The Son did not come down from Heaven, but that only a *Title* deſcended from thence; and that the Son did not ſpeak truth in the words I AND my Father, being indeed, according to this Doctrine, not another Perſon, but the Father himſelf; Not to enumerate the whole Cluſter of Abſurdities which hang upon this Hereſy of *Sabellius*. According to Him, even the very Name of the Son and the Holy Ghoſt muſt expire with the Occaſion or Uſe of it; and all that has been agitated and tranſacted both in the Legal and the Goſpel Diſpenſation was Viſional and Imaginary, a meer Farce. Upon the Expiration of the Stile of Son, the Grace of Baptiſm which is adminiſterd in the Name of the Son, immediately and utterly deſerts us; Nay, and the whole Fabrick of the World falls in pieces, and

[a] 1 Cor. c. 12. v. 4.

returns into Nothing. For if the Son's *Emigration* was that which gave all things their Being, his *Receſs* into the Father muſt withdraw it from them agen. He would be in the State he was in before; and We ſhould be ſo too, that is, we ſhould be Nothing. And thus there could be no World, till he was pleas'd to ſtep forth and exert himſelf a ſecond time.

§. 26. Now theſe are ſuch Shapeleſs and Unnatural Births of a Diſtemper'd and Feveriſh Fancy, as ſurpaſs all Compariſon. Could St *John* affirm in plainer words, that the Son had no Beginning of Exiſtence, but that he abode with and in the Father before his Aſſumption of our Nature, and indeed from Everlaſting, than in thoſe, with which he begins his firſt Epiſtle; [a] *That which was from the beginning, which we have heard, which we have ſeen with our eyes, which we have looked upon, and our hands have handled of the word of life. For the life was manifeſted, and we have ſeen it, and bear witneſs, and ſhew unto you that eternal life, which was with the Father, and was manifeſted unto us?* In the Concluſion of his Epiſtle he tells us, that the Son is that *Life*, which here in the beginning of it he ſays was not made, but was Eternal and with the Father; [b] *We are in him that is true, even in his Son Jeſus Chriſt. This is the true God and Eternal Life.* It ſeems the Son is that *Life*, which is with or in the Father; and the ſame Apoſtle tells us in the firſt chap. of his Goſpel, *The Word* or *Logos was with* or *in God.* Is it not clear then, that the *Son* is that *Word*, which was Everlaſtingly with and in the Father? And as this *Son* is the *Word*, ſo the God, with whom and in whom he is, is the Fa-

[a] John. c. 1. v. 1, 2. [b] Ibid. c. 5. v. 20.

ther.

ther. The *Son* therefore being in his Father's Nature, St *John* thinks it not enough to ſay only he is God, but adds ἀληθινὸς, Properly, Phyſically, God: And therefore the *Logos*, which he tells us elſewhere, was God, is doubtleſs properly ſo too. And the *Son* himſelf declares himſelf to be that [a] *Life*, which his holy Apoſtle tells us is Eternally with the Father. Thus then we ſee, that the *Son* the *Word* and the *Life* are all declar'd to be with and in the Father. Another Evidence and Proof of the *Son*'s being from Eternity the ſame Apoſtle exhibits, where he ſtiles him the [b] *Only-begotten Son* which is in the Boſom of the Father. This Son is the Perſon whom the *Pſalmiſt* calls the *Hand of God*, [c] *Why withdraweſt thou thy hand, even thy right hand? pluck it out of thy Boſom.* Here the *Hand* is in the *Boſom*, as the *Son* was ſaid to be before; Whence we inferr, that the *Son* is this *Hand*, and this *Hand* the *Son*, by whom the Father made all things. For [d] *ſays the Lord, All thoſe things hath mine Hand made.* And [e] *The Lord hath brought you out with a mighty Hand*, that is, by his Son. Compare thoſe words of the *Pſalmiſt*, [f] [1] *This is the change of the right Hand of the moſt higheſt* with the title of *Pſalm* 45. *A Song concerning the* [2] *Beloved, for thoſe that ſhall be changed, to the Sons of Core.* The *Beloved* in the latter Text is plainly the *Hand* chang'd in the former, the *Beloved Son of God*, ſo ſtil'd by his Father, *Mat.* c. 3. v. 17. which ſhews that the *Son* and the *Hand* of God are the ſame.

§. 27. The Text we lately produc'd and argu'd from, *I begat thee of the Womb before the Morning*,

1 V. *Septuag.* 2 V. *Septuag.* *a* John c. 14. v. 6. *b* Ibid. c. 1. v. 18. *c* Pſalm 74. v. 11. *d* Iſai. c. 66. v. 2. *e* Deut. c. 7. v. 8. *f* Pſalm 77. v. 10.

is by no means Concluſive and Satisfactory to an inconſiderate and ignorant Sort of People. They cannot bear that any thing like That ſhould be ſuppos'd in the Divine Eſſence; and the Womb here they interpret of the Bleſſed Virgin, affirming that *Chriſt* was conceiv'd of her before the Morning Star was yet riſen in it's ordinary Courſe. To ſhew them their Error in a few words; For the ſame reaſon that they think ſuch a Repreſentaion of the Deity an Unworthy and Improper One, they ought to find fault with the mention of his *Heart*; For this Part alſo belongs to the Fabrick of a Human Body. And therefore if the Womb is a word which we ought to exclude out of our Conception or Repreſentation of the Divine Nature; ſo is the Heart. Either therefore diſapprove Both, or keep Both. As the *Word* iſſues from the *Heart*, ſo the *Son* is begotten of the *Womb*. The Scripture Metaphor of God the Father's *Heart* does not mislead us into a Notion of his being a Body, or having one. Why then is the Expreſſion of the *Womb* ſo dangerous and exceptionable? In treating of Divine and Supernatural Perſons and Things the Holy Scripture explains it ſelf by Deſcriptions and Ideas borrow'd from various parts of the Natural World, particularly from the Frame and Conſtitution of Human Nature. Thus Creation is expreſs'd by Manual Operation, [a] *Thy hands have made me and faſhioned me*; and, [b] *All thoſe things hath mine hand made*; and, [c] *He commanded*, (alluding to a Human Voice) *and they were created.* Theſe are familiar Images, which ſerve as Appoſitely and Illuſtratively to expreſs the Work or Act of Crea-

[a] Pſalm 119. v. 73. [b] Iſai. c. 66. v. 2. [c] Pſalm. 148. v. 5.

tion

tion as thoſe other do to ſignify or denote the Propriety of the Divine Sonſhip. *Making* and *Creating* are Words and Signs that declare the Origin of the Creature. *Begetting*, &c. as plainly ſhew forth a proper Generation of the *Word* and *Son*. That the *Son* is of the Father's Subſtance is, I ſay, manifeſt from his iſſuing out of the *Heart* and being begotten of the *Womb*; For thus 'tis with us, from whom theſe Alluſions are taken; What we beget, is the Iſſue of our Nature; What we make, is the Work of our Hands.

§. 28. But then, reply theſe Objectors, What will you do with that part of the Text, *Before the Morning Star*? I anſwer, that this very Part is enough to convince them, that this Place is not to be underſtood of our Saviour's Miraculous Conception. For what Singular or Diſcriminative Circumſtance ſhould that be, of his being Born or Conceiv'd before the ordinary Riſing of that Star? Have not thouſands of Infants been conceiv'd and come into the World at that time of the Natural Day? Obſerve further, that *Begetting* is one thing, and *Production* another, and the former antecedent to the latter; and therefore this Paſſage cannot relate to *Chriſt*'s Human Nature, which was not at that time conceiv'd, when the Angels appear'd to the Shepherds in the night, and brought them the glad Tidings of his Birth, but Before, at the time of the Annunciation, which we do not find was in the night, as the Scripture tells us his Birth was. Thus his being Begotten before the Morning-Star is plainly diſtinguiſh'd in Scripture from his Conception and Birth in *Judea*; the latter of which the *Pſalmiſt* expreſſes by that other Image or Idea

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of *Production* or *Eduction*: [a] *Thou art he that took me out of my Mother's Womb.* Obſerve agen, that the words are not, *Before the riſing of the Morning Star*, but, *Before the Morning Star*, i.e. Before it's Exiſtence. And if the Being, not the Motion or Courſe of the Star, is meant in theſe words, then 'tis plain the Place has no relation to our Saviour's being conceiv'd or born of the Virgin; For if it had, then the Body conceiv'd and born of the Virgin muſt have had a Being before *Adam*. For the Stars were all in Being before him. What remains then but to look out elſewhere for a Parallel Place of Scripture to ſettle and clear the Senſe of this? And ſuch a one we have in St *John's Revelation*; [b] *I am Alpha and Omega, the beginning and the end, the firſt and the laſt. Bleſſed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and ſorcerers, and whoremongers, and murderers, and idolaters, and whoſoever loveth and maketh a lie. I Jeſus have ſent mine angel to teſtifie to you theſe things in the churches. I am the root and the offspring of David, and the bright and morning ſtar. And the Spirit and the bride ſay, Come. And let him, that heareth, ſay, Come. And let him, that is athirſt, come: And whoſoever will, let him take the water of life freely.* This Offſpring or Deſcendant of *David* is himſelf, according to this account, the Bright and Morning Star; Whence we infer, that our Saviour here ſtiles himſelf the Morning Star as Man, or as he was of the Seed of *David*, and not as the Son of God, of the Subſtance of the Father, which he had been before from Eternity. And thus the meaning of that Place, *Thou art he that took me out of*

[a] Pſalm 22. v. 9. [b] Rev. c. 22. v. 13. 14, &c.

the

the Womb, if underſtood not of *Eduction* but *Generation*, will be This; Thou art he that didſt beget me of thy own Subſtance before my Incarnation; And *Before the Morning Star* will ſignifie, before the Incarnation of the Word.

§. 29. We have ſeen, that the Old Teſtament is not ſilent or obſcure concerning the *Son* and his Sonſhip. But we need not reſt all our weight upon This; We have another Hard Argument, which 'twill puzzle the moſt perverſe and poſitive of our Adverſarys to deal with, and 'tis this; That from *Geneſis* to *Malachi* not the leaſt mention is made of the *Paraclete* or *Comforter*. So that, if they argue rightly from the Date of the Name to the Age or Beginning of the Perſon or Thing, the *Paraclete* too was not in Being 'till the times of the Goſpel. I know very well the *Holy Spirit* or the *Holy Ghoſt* is ſpoken of in the Old Teſtament; but we find no ſuch Perſon there as the *Paraclete* or *Comforter*. Now what ſay our Adverſaries to this? Will they alſo make Two Perſons of the *Holy Ghoſt* and the *Paraclete*, and poſtpone the Proceſſion or the Riſe of the latter, affirm him not ſo old as the Reign of *Auguſtus* or *Tiberius*, becauſe he is no where mention'd in that Character or Office in the Books of the Old Teſtament? I am ſatisfy'd they will not, they dare not venture to affirm, either that the *Comforter* begun to exiſt but lately, or that the *Holy Ghoſt* is one Perſon and the *Comforter* another. For undoubtedly he is that One and the ſame Bleſſed Spirit, who then did, and ſtill does, both ſanctifie and comfort thoſe that are worthy and qualify'd to receive him; And ſo is the Word and Son that One and the ſame Bleſſed Perſon, by whom as many

many as were, or now are, worthy, were then, and ſtill are, Adopted. For it appears above, that God had his Sons in the times of the Old Teſtament; and theſe Adoptive Sons he made ſuch by the Grace and Operation of *the Son of his Eſſence*. If the *Son* was not before he was conceiv'd of the Virgin; How could he be before all the Children of God, the Eldeſt or the Firſt-born? For we find, that God had many Children many Ages before that time. The *Paraclete* without all queſtion was in Being before the Saintſhip of any of thoſe Perſons, whom he ſanctify'd in all Ages of the World: Nor can it be imagin'd that the *Son* is a Subſequent Being to the *Word*; For the *Son* is that *Word*, which was in the Beginning; as the *Paraclete* is that *Holy Ghoſt*, which alſo exiſted from Eternity. Our Saviour expreſsly declares the *Holy Ghoſt* and the *Comforter* to be one and the ſame Perſon; [a] *The Comforter* (or *the Paraclete*) *which is the Holy Ghoſt, whom the Father will ſend in my name.* And St *John* as fully aſſerts the Individuality of the *Son* and the *Word*; [b] *And the Word was made fleſh, and dwelt among us, and we beheld his Glory, the Glory as of the Only-begotten of the Father.* Is This Diſtinguiſhing between the *Word* as one Perſon, and the *Only-begotten of the Father* as another? Is it not a direct and clear Affirmation, that They are Both One Perſon? 'Tis therefore evident and unqueſtionable, that as the *Paraclete* is not one Perſon, and the *Holy Ghoſt* another, but both are One and the ſame Numerical *Holy Spirit*; ſo neither is the *Word* one Perſon, and the *Son* another, but both are *the Only-begotten*. For the Glory of the *Only-begotten* in this

[a] John c. 14. v. 26. [b] Ibid. c. 1. v. 14.

Text

Text is not the Glory of the Fleſh or Man, but, as the plain and Grammatical Conſtruction tells us, 'tis the Glory of the *Word*. If therefore they are not afraid or not unwilling to divide the *Paraclete* from the *Holy Ghoſt*; Then indeed there will be no wonder in their preſuming to divide the *Son* from the *Word*. But if the *Paraclete* and the *Holy Ghoſt* muſt not be ſeparated, neither muſt the *Word* be parted from the *Son*, the *Wiſdom* and *Power* of God. 'Tis an Obſervation, which the Prophane Philologers and Criticks are well acquainted with, that *Well-Beloved* is a very proper and uſual Epithet for an *Only Son*. And this is that Epithet, which *Homer* in his Second Book of *Odyſſes* gives *Telemachus*, as being the Only Son of *Ulyſſes*;

——Say, Prince,
O why do ſuch raſh Reſolutions pleaſe?
Why will you tempt the Dangers of the Seas?
Shall the *Dear Hope*, reſerv'd to bleſs our Iſle,
Your Father's Only Son, embark for *Pyle*?
If yet that Father lives, expos'd a Prey
To ſavage Beaſts and Men more Brutes than they.

Here we ſee an Inſtance, where Singularity or Earneſtneſs of Affection to a Child is expreſs'd as a Sign or Indication of Unigeniture.

§. 30. There are Thoſe of the Retainers to the *Samoſatenian* Hereſy, who alſo divide the *Word* from the *Son*, affirming that the *Son* is the Perſon call'd *Chriſt*, and that the *Logos* is quite another Perſon. And for This they appeal to thoſe words of St *Peter* in the *Acts of the Apoſtles*, in themſelves moſt Edifying and Inſtructive, but lamentably Miſapply'd and Abus'd by theſe Interpreters;

[a] *The Word which God ſent unto the children of Iſrael, preaching peace by Jeſus Chriſt. He is Lord of all.* Here, ſay they, you find, that the Perſon of the *Word* ſpoke by the Perſon of *Chriſt*, as the Prophets tell us he formerly did by Them, in their uſual Introductory Form; *Thus ſaith the Lord.* The *Prophet* or *Meſſenger* was one Perſon, and the *Lord*, who made uſe of him, was another. But how roughly and injuriouſly they handle St *Peter* and his Sermon, we may learn from that Paſſage of St *Paul* in his Firſt Epiſtle to the *Corinthians*, c. 1. v. 7, 8. which fairly confutes their Comment; *Waiting for the Coming* or *Revelation of our Lord Jeſus Chriſt; who ſhall alſo confirm you unto the end, that ye may be blameleſs in the day of our Lord Jeſus Chriſt.* One *Chriſt* does not confirm or eſtabliſh the Day of another *Chriſt*; but the One Only *Chriſt* confirms thoſe that wait for him or expect him, at his *own* Day. Thus likewiſe the *Word* was Sent and Incarnate, that being Man, the Man *Chriſt Jeſus*, he might preach himſelf to the Children of *Iſrael.* He that is here declar'd *Lord of all* is, by Grammatical Conſtruction, *Jeſus Chriſt*; *Jeſus Chriſt* therefore is the *Word*: For the *Word is Lord of all.*

§. 31. [b] *And Moſes ſaid unto Aaron, Go unto the altar, and offer thy ſin-offering, and thy burnt-offering, and make an atonement for thy ſelf and for the people: and offer the offering of the people, and make an atonement for them; as the Lord commanded* [1] *Moſes.* Here is *Moſes* nam'd twice, but certainly the ſame Man; *Moſes* call'd ſo by *Moſes*, as if he were another. So in that Place of the *Acts*, the *Word* is ſaid to be ſent by *Chriſt*, tho' 'tis no more a diſtinct

1 V. *Septuag.* a Acts c. 10. v. 36. b Levit. c. 9. v. 7.

Perſon

Perſon from *Chriſt* than *Moſes* from *Moſes*, but he is one and the ſame Perſon God-Man, and ſtil'd or nam'd as a Man, becauſe of his moſt gracious and merciful Aſſumption of our Nature into his Perſon. But tho' the Natures may and ought to be diſtinguiſh'd, yet not ſo as to divide the *Word* from the *Son* or the *Chriſt*; For this cannot be reconcil'd to that very ſhort, but clear, State of the Caſe; [a] *The Word was made fleſh, and dwelt among* or *in us.* Now then this Conſtruction of the *Samoſatenian*'s Pupils is plainly ſuch a forc'd and affected one, as no leſs diſcovers their Inſincerity than their Dulneſs. By this way of Reaſoning it may as well be concluded, that the [b] *Power* of God, and the *Wiſdom* of God are Two diſtinct Perſons, and conſequently that there are Two *Chriſts.* Let St *John* explain St *Peter*; and then the Meaning of the *Word*'s being ſent unto the Children of *Iſrael* by *Jeſus Chriſt* will be, that the *Word Incarnate* manifeſted and reveal'd himſelf to his People. For this is what St *John* has told us in the [c] Text above. And let theſe *Samoſatenians* further take notice, that if they grant and confeſs the Divinity of the *Word*, and after that Conceſſion ſeparate the *Human Nature* from it, affirming that the Divine Perſon of the *Word* ſent the Human Perſon of *Jeſus Chriſt*, they fall foul upon their own Principles; For 'tis the Characteriſtick Doctrine of a *Samoſatenian*, that that very *Word*, which ſome of them are in ſuch care to divide the *Manhood* from, ſhrunk and dwindled into another Thing at the Time and by the Means of the *Incarnation*; of which their Notion is, that it was a *Change* or *Metamorphoſis* in the Nature of

[a] John c. 1. v. 14. [b] 1 Cor. c. 1. v. 24. [c] Ibid. v. 14.

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the *Logos*. And this is an Opinion, in which the *Gentiles* themſelves will agree with them.

§. 32. But which Both are alike miſtaken in. For as St *John* here aſſerts that Myſterious and Ineffable Union, by which Death was ſwallow'd up of Life, deſtroy'd and buried in the Perſon of Him, who is the Original Principle of Life and Being, as himſelf told *Martha*, [a] *I am the Reſurrection and the Life*; So the Miſſion of *Chriſt* from the *Word* in St *Peter*'s Diſcourſe is the ſame Union expreſs'd another way. 'Tis an unexcuſable Blunder, and we have prov'd it ſo, to infer from the *Word*'s becoming *Fleſh*, that he fail'd or ceas'd to be the *Word* upon his becoming ſo. But as Myſterious and Incomprehenſible as the *Matter* is, the *Words* of St *John* are very plain and expreſſive, if we underſtand them according to their known Importance and obvious Conſtruction. For thus, *The Word was made Fleſh, and dwelt in Man*, is all one as if he had ſaid, *The Word and the Man were United in one Perſon.* But that Anſwer of the Archangel to the Queſtion of the Bleſſed Mother of God, ſuperſedes all our Diſputing and Reaſoning upon this Point, and demonſtrates the Truth and Propriety of the *Hypoſtatick Union*; [b] *The Holy Ghoſt ſhall come upon thee, and the Power of the Higheſt ſhall overſhadow thee: Therefore alſo that holy thing, which ſhall be born of thee, ſhall be called the Son of God.* Here is an Angel darting Rebuke and Conviction in the face of our *Samoſatenians*, and teſtifying the Perſonal Union and Conjunction of the *Logos* with the *Human Nature* conceiv'd of the Virgin. And therefore the *Word* was not ſent by *Chriſt*, but did indeed

a John c. 11. v. 25. b Luke c. 1. v. 35.

[2] ſend

ſend others in or by *Chriſt*, even his Apoſtles, commiſſion'd and commanded to *go and teach all nations*.

§. 33. The Phraſe and Stile of Scripture is Plain and Simple. We have ſuch another Inſtance of it's being ſo, in the Book of *Numbers*; [b] *And Moſes ſaid unto* [1] *Hobab the Son of Raguel the Midianite, Moſes's Father-in-law.* The *Moſes* that ſpoke, and the *Moſes* mention'd by Name as the Son-in-law of *Raguel*, were but One *Moſes*. The *Word* of God has many Names; He is call'd God's *Wiſdom*, his *Power*, his *Right-hand*, his *Arm*, &c. and all theſe very juſtly and truly, without being ſuppos'd to be ſeveral or ſundry *Words*. Why then, after he has elevated and initiated our Nature into his, made himſelf the Firſt-fruits of our Immortality by a Phyſical Coaleſcence, muſt the Two Natures be thus ſplit into Two Perſons? The *Man* aſſum'd, was the Work and Creature of the *God* that aſſum'd him; He was one of thoſe things that were made by that *Word*, who was in the Beginning with God, and God, and without whom was not any thing made that was made. And if it pleas'd this *Word of God* to take pity upon this Human Nature, and to reſcue it from Corruption and Mortality, to new-caſt or new-mould it in Himſelf, in order to it's Eternal Fruition of his Attributes and Glory; and for this end to make it indeed Himſelf, a *Conſtituent* of his Perſon, that within him it might obtain and preſerve this Bleſſed State; If this is the Truth of the matter; How ſhall we perſuade our ſelves to imagin, that the *Human Nature*, conceiv'd and born of the *Virgin*, ſent or commiſſion'd the *Word*? Shall the Lord and Maſter, that ſent the Pro-

1 The Father reads, *unto Raguel the Midianite.* a Mat. c. 28. v. 19.
b Num. c. 10. v. 29.

phets

phets and Apoſtles, be at laſt inrol'd among his own Menial Miniſters? Nay agen, Can we ſuppoſe, that a meer Man ſhould be dignify'd with the Stile and Title of *Chriſt*? Impoſſible. But no wonder, that United to the *Word*, he ſhould be call'd the *Chriſt* and *Son of God*. For this exactly correſponds with that Prophecy or Prediction, which ſo clearly atteſts his Conſubſtantiality, [1] *I will ſend my Son Chriſt*, and with that Teſtimony of the Father himſelf, [a] *This is my beloved Son*. The Promiſes and Predictions, in which he was a Party, being accompliſh'd; the ſame Perſon here might as well be ſpoken of as the Perſon ſent, as before he was mention'd as the Perſon to be ſent.

§. 34. Thus we ſee our Bleſſed Saviour has two Natures in one Perſon, the *Divine* or *Logos*, and the *Human* United to it, conceiv'd of and in the Bleſſed Virgin; in whoſe Womb the *Word* form'd himſelf an *Houſe* or *Body*, as before he had form'd and ſhap'd the firſt *Adam* of the ground. *As* did I ſay? Nay but in a much more aſtoniſhing and adorable manner, ſignified and figuratively deſcrib'd by *Solomon*, who well underſtood, that the *Logos* was and ought to be call'd the *Wiſdom* of God, in that memorable Text, [b] *Wiſdom hath builded for her ſelf an Houſe*; [c] *whoſe Houſe*, ſays St *Paul*, as if he were commenting upon the Place, *we are*. Elſewhere the ſame Apoſtle calls us *the Temple of God*; as much as to ſay, a Habitation not unworthy of the Deity; the material Type or Emblem of which *Solomon* had Inſtructions and Commands deliver'd and left him to build of Stone. This was the bare Reſemblance or Type,

1 What Text the Father means here I cannot tell, unleſs it be that of *Iſai.* c. 19. v. 20. *a* Mat. c. 3. v. 17. *b* Prov. c. 9. v. 1. *c* Heb. c 3. v. 6.

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which was to vaniſh when the Subſtance and Reality came. The Unhappy *Jews* were ſo ſhortſighted and obſtinate, that they miſtook the Shadow for the Subſtance, the Type for the Perſon Typify'd. They zealouſly ſought and attempted and at laſt effected the Deſtruction of that True, that Living Temple the Bleſſed *Jeſus* God-man. And 'tis obſervable, that our Lord, inſtead of warning them, and rectifying their miſtake, leaves them to that Hardneſs of Heart, which he knew would be the Deſtruction both of their Material Temple and Themſelves, and referrs them, in general words, to the Conſequence of their fatal Miſtake; [a] *Deſtroy this Temple*, ſays he, *and in three days I will raiſe it up.* Which, beſides the proper ſenſe immediately relating to himſelf, carried in it this Admonition, and a very proper one in their Caſe, that the Nobleſt Edifices and Structures, the moſt Auguſt and Elaborate Performances of human Art and Labour, are weak and periſhing and ſoon tumble into Duſt; that the Strongeſt and the Subtleſt Efforts of Human Policy and Foreſight are diſappointed and defeated; according to that of the *Pſalmiſt*, [b] *Except the Lord build the houſe, they labour in vain that build it. Except the Lord keep the city, the watchman waketh but in vain.* Thus the Law, the Polity, the Temple of that People are now loſt and gone. For why? They were only the Shadow, the Prefiguration of an approaching Subſtantial State and Oeconomy. And the Church of *Chriſt* ſtands firm and immoveable in the room of them, founded upon a Rock, and Impregnable, ſo that the [c] Gates, the Powers of Hell, ſhall never prevail againſt it. The *Jews* expoſtulated

[a] John c. 2. v. 19. [b] Pſalm 127. v. 1. [c] Mat. c. 16. v. 18.

with our Lord, [a] Why doſt thou, being a Man, make thy ſelf God? *Paul* of *Samoſata* learn'd his Cue from This; He was for asking ſuch Queſtions, and teaching his Followers to ask them too. [b] But we have not ſo learned *Chriſt*, if ſo be that we have heard him, and have been taught by him, that we put off the Old Man, which is corrupt according to the deceitful luſts (or the Love of Error) and that we put on the New Man, which after God is created in Righteouſneſs and true Holineſs, or rather Purity and Holineſs of Truth. The Concluſion of the Whole is, that we ought to believe in *Chriſt* as both God the Divine *Word* and *Man* Perſonally united to that *Word*.

§. 35. 'Tis true, the Holy Scripture frequently calls only the *Human Nature* by the Name of *Chriſt*. Thus St *Peter* to *Cornelius*; [c] *How God anointed Jeſus of Nazareth with the Holy Ghoſt*; Thus that Apoſtle to the *Jews*, [d] *Jeſus of Nazareth, a Man approved of God among you*; Thus St *Paul* to the *Athenians*, [e] *By that Man whom he hath ordained, whereof he hath given aſſurance* or *offered faith unto all men, in that he hath raiſed him from the dead.* Our Saviour's Miſſion and Manifeſtation of himſelf are often expreſs'd by his Unction; And this Remark is enough to clear the Holy Writers of Diſſonancy and Diſagreement. There is no Diſſenſion among them as to the Thing it ſelf, the Perſonal Union of the *Logos* with the Man conceiv'd and aſſum'd of the Subſtance of the Bleſſed Virgin. Only they vary in their Terms, ſometimes calling it an Unction, ſometimes a Miſſion, and ſometimes a Manifeſtation. And that Paſſage of St *Peter* now

a Joh. c. 10. v. 33. *b* Eph. c. 4. v. 20, &c. *c* Acts c. 10. v. 38. *d* Ibid. c. 2. v. 22. *e* Ibid. c. 19. v. 31.

before

before us agrees and ſuits very well with all this. 'Tis ſo far from diſuniting the Perſon of the *Logos* from the *Human Nature*, which God forbid any Man ſhould try his ſtrength at, that 'tis a plain Declaration and Teſtimony of the Propriety of *Jeſus Chriſt*'s Divinity as the Only-begotten Son of God. *I and my Father are one*, and *He that hath ſeen me, hath ſeen the Father*, were Leſſons, which he had very well learn'd, and had not the courage to contradict. After our Lord's Reſurrection his Body enter'd the Room, where his Apoſtles were met, tho' the Doors were cloſe ſhut; and to ſatisfie them that it was really his Body, which otherwiſe, conſidering Circumſtances, they or others might not ſo readily believe, he appeals to their Senſes, [a] *Handle me and ſee, for a Spirit hath not fleſh and bones, as ye ſee me have.* 'Tis to be obſerv'd here, that he does not ſay, Handle This Body or This Man, but handle ME. Wherefore 'tis an unpardonable Perverſeneſs and Obſtinacy in *Paulus Samoſatenſis* and his Scholars, that notwithſtanding they find themſelves ſo crampt and overpower'd with Argument and Demonſtration, that they have not a word more to ſay in their Defence; yet they ſcorn to confeſs the proper Union of the two Natures; That Union, which the *Word* himſelf ſo clearly expreſs'd and aſſerted, as above, to all his Apoſtles after his Reſurrection, aſſuring them of the Reality and Propriety of it by the moſt Senſible Evidence, by Eating before their Eyes, and calling for their Hands to feel and handle his Body; indeed by convincing two Senſes in one Act, that is, in his Eating with them, in which there is no Queſtion but at leaſt

[a] Luke c. 34. v. 39.

he touch'd their Hands with his, and they touch'd his with theirs; for this is imply'd in the Text, [a] *And they gave* or *delivered to him a piece of a broiled fiſh, and of an honey-comb. And when he had taken and eat before them, he took what remained and gave unto them.* This ſatisfy'd them of the Truth of his Reſurrection and the Reality of his Body by the ſame Proof, it's Reſiſtance to the Touch, tho' not in the ſame Inſtance and Manner, as St *Thomas*. But if nothing leſs than Examining and Searching thoſe Orifices, which once were Wounds in his Hands and Side, will cure the Scepticiſm of theſe Men, let them hearken to and believe St *Thomas*, whom our Saviour not only permitted, but deſir'd, to take this Method for his Satisfaction; [b] *Reach hither thy finger*, ſays he, *and behold my Hands, and reach hither thy hand, and thruſt it into my Side.* God the Word calls that Side and thoſe Hands HIS, a Part of his Perſon; and thus declares himſelf to be a Perſon conſiſting of the Divine and Human Nature. Another Evidence and Confirmation whereof was that above-mention'd, of his Entring the Room, when the Doors were ſhut, and there preſenting his Body before his Diſciples, and demonſtrating it's Reality to their Senſes. Theſe Reaſonings and Arguments may very well ſuffice for the Eſtabliſhing and Confirming the Faith and Judgment of the Sound, and for the Convincing and Reclaiming of the Hereticks.

§. 36. Happy were it for the *Samoſatenian*, if our Saviour's words, which are, [c] *This is my Body*, and not This is *Chriſt*, a Perſon or Subſtance diſtinct from Me who am the *Word*, but This is My Body,

a Luke c. 24. v. 42. *b* John c. 20. v. 27. *c* Mat. c. 26. v. 26.

One

One in Perſon with me, and I One with that, had made a due Impreſſion upon him, and diſengag'd him from his Error. This Aſſertion of our Lord's very well admitts of this Paraphraſe; I the Word am the *Unguent*, and the Man that belongs to me is *Anointed* by Me; and therefore the *Anointed* or the *Chriſt* is not to be conceiv'd as ſeparate from me, but belongs to my *Perſon*, and I am in Him. The Miſſion of the *Word* imports and ſignifies it's Conjunction with *Jeſus* conceiv'd of the Virgin; which *Jeſus* is therefore call'd our *Saviour*, becauſe he was Perſonally united with God the *Word*. This is that *Miſſion* mention'd in thoſe two Places of St *John*; [a] *The Father that ſent me*; and, [b] *I came not of my ſelf, but the Father ſent me*. His Aſſumption of our Body, by whoſe Viſible Nature he made known to us, or, as I may ſay, brought us acquainted with, his Inviſible Nature, he calls his *Miſſion*: Not that God was ſent or came out of one Place into another; For only we Creatures and Finite Beings are Here at one time, and There at another. Nothing of this muſt be inferr'd from the ſmall Dimenſions of the Body he aſſum'd and convers'd in. For whither ſhould Ubiquity remove? He that fills Heaven and Earth, how ſhould he ſhift his Habitation? The word *Miſſion* therefore is only Metaphorical for the word *Incarnation*: And upon the whole; *Chriſt* is *God the Word*, and is therefore *God-Man*, born of the *Virgin Mary*; *Chriſt*, I ſay, is not another or diſtinct Perſon from the *Word*, but the *Word* and the *Man* are One and the Same Perſon, begotten of his Father before all worlds, and conceiv'd and born of his Virgin-Mother in theſe laſt days;

[a] John c. 8. v. 18. [b] Ibid. v. 42.

Heretofore *Inviſible* in Heaven to the Celeſtial Powers themſelves, but now by the Union of his *Inviſible* Nature with his *Viſible*, made *Viſible* both to Men and Angels; Viſible, I ſay, not in his *Divine Nature* it ſelf, which cannot be an Object of Sight; but by thoſe Senſible Evidences and Manifeſtations of the *Divinity*, exhibited in the Acts and Operations of the *Human Nature*; which Nature he has entirely Regenerated, New-principled, New-fram'd by a Reception of it into a Perſonal Union with his own. All Honour and Worſhip be therefore aſcrib'd to Him, who was, and is, and is to come, and who lives and reigns for ever and ever. Amen.

St ATHANA-

St ATHANASIUS's ORATION AGAINST THE GENTILS.

§. 1. HE who confines his Desire of Knowledge to the Principles of pure Religion and solid Reason, has no occasion to make the Tour of Human Learning, and spend his Life in Libraries. This is a Science, which obtrudes herself upon him, and will make him understand her whether he will or not. The Theatre of the Universe is her School, the several Classes of the Creatures so many Subjects of Speculation and Proofs of her Positions, and the Word of God her Volume or System of Infallible Authoritys and Divine Institutions. However, [1] *Macarius*, since you are pleas'd to expect a Discourse upon this great Argument from me; I am very ready to comply with your Desires, and to do the Subject as much Justice and Honour as I can. It seems it has that weight with you, that

1 This seems to be a proper Name, having no such Substantive as ὄφρων or the like join'd with it.

you

you cannot ſit down ſatisfy'd with thoſe abundant Diſcoverys and Informations, which you meet with in the Holy Scriptures; but are looking out for more Matter of Meditation, and laying up as large a Magazene of Evidence and Theory, as Authours and Acquaintance can furniſh. 'Tis certain there is not one neceſſary or ſaving Truth left out of that compleat Collection or Body of Sacred Oracles. Beſides which, we have many Remains and Monuments of the Diligence and Piety of our Anceſtors in the Faith, which are very ſignificant and Providential Helps towards a right Apprehenſion and Interpretation of the Senſe of the Text, and tranſmit, with additional Force, the Light and Heat of the Goſpel Collected in them. [1] It happens at preſent I have not by me any Aſſiſtances of this kind. But ſuch Inſtructions and Topicks as I once learn'd from them and ſtill retain concerning the Credibility and Truth of the Chriſtian Religion, are at your Service. And indeed ſuch *Apologetick* Treatiſes are pertinent and ſerviceable, as well to keep up the Character and Dignity, as to demonſtrate the Truth and Reaſonableneſs of our Holy Religion; but eſpecially to diſabuſe, or at leaſt confute the *Gentils*, who, either thro' miſinformation or maliciouſly, load and blacken us with Impeachments and Imputations as foul and odious as they are falſe and groundleſs, and chooſe both the Preachers and the Doctrine of the Croſs and of a Crucified King and Saviour for the Subject of their loudeſt Mirth and gayeſt Railery. What a Total Eclipſe of Reaſon! That Men who riſe ſo high in their Pretenſions to Wit and Reaſon, ſhould throw out

[1] Ἐν χρεὼ νῦν οὐκ ἔχομι.

their

their Satyr and Contempt ſo liberally upon that Divine Trophee, the CROSS, when they themſelves know and ſee with what Force and Power of Miracle and Conviction it has made it's way thro' all Nations, and fill'd the whole Earth *with the Knowledge of the Lord*, (thoſe Revelations, which diſcover what otherwiſe we could never have known either of his Nature, his Providences, or his Will) *as the waters cover the ſea.* 'Twould ſoon damp and check them in the Career of their Diverſion, and turn the Edge of all their Satyr, if they would let themſelves obſerve and examin ingenuouſly and candidly the ſeveral Marks and Evidences of the Divinity of that Power, which has thus manifeſted and diſplay'd it ſelf. They would then ſoon ſee and confeſs, 'twas no leſs a Perſon than the Saviour of Mankind, whom they had treated ſo ignominiouſly and opprobriouſly; and that the Croſs has been ſo far from deſtroying or diſturbing the Peace and Order of the World, as they now exclaim, that it has been the only and effectual Means of the Recovery and Eſtabliſhment of all our Safety and Happineſs. For if this Standard was no ſooner ſet up, but Idolatry tumbled to the ground and daſh'd it ſelf in pieces; if Mimick *Dæmons* throw away the Mask, and publiſh their Frauds and Impoſtures at the Sight of the Signature of the Croſs or the bare Deſcription of it in the Air; if now the United Prayers and Praiſes of Men are directed to a Single Deity, one God and one *Chriſt*, and the Son has convey'd to us a right and ample Knowledge and Apprehenſion of the Father's Perſon and Pleaſure; if Acknowledgments are extorted from the Gainſayers themſelves,

ſelves, and their Bluſhes confeſs what their Tongues deny; Nay, if they find their own Facultys and Inclinations overrul'd by a ſecret unaccountable Influence or Impreſſion, and they come to be enlighten'd and converted they know not how; I deſire to know what they think of this New Face of Things, this aſtoniſhing Change in the World and Themſelves? Can it be the caſual or ordinary Reſult of Human Invention and Policy or of any Second Cauſe or Cauſes whatſoever? And muſt not that Crucify'd Native of *Judæa*, the Author of all This, have been truly what he pretended to be, the Son of God, and the Saviour of the World? They would think Him a Madman and Fool, that having expreſs'd a ſingular Admiration and Aſtoniſhment at that glorious Brightneſs of the Sun, which this great Globe of Earth is always basking in, ſhould ſpeak as contemptuouſly and deſpicably of it as ſoon as he ſaw a Cloud come between, and intercept it; And yet This is exactly their Caſe. By the Beauty and Excellency of the Son's Light and Brightneſs we know what Planet it belongs to, and how to make an eſtimate of the Intrinſick Perfections and Qualitys of the Solar Orb it ſelf. And thus this Univerſal Monarchy of the Chriſtian Faith is ſo Miraculous and Supernatural, that we are ſure the Revealer of that Faith and the Founder of that Religion can be no other than God himſelf. Now then we will diſcuſs and examin the Merits of the Cauſe at large, with all that ſerious Application and Impartiality, which is due to the Importance of it. And I propoſe to my ſelf, in the firſt place, to make the Unbelievers ſenſible of their Inconſideration and Ignorance,

to

to lay the Carcaſes of Superſtition Error and Barbariſm at the Feet of Truth, that ſhe may take her ſtand upon them, and reach the very Ends of the Earth with her Luſtre; and that you, Dear Sir, may have the Satisfaction to be more and more convinc'd and aſſur'd, that you have not been impos'd upon in your [1] Converſion to *Chriſtianity*, but that the Religion you have embrac'd has all the Infallible Evidence and Clear Demonſtration poſſible to vouch for the Certainty and Truth of it. I am intirely ſatisfy'd and ſure of your Sincerity and your Zeal for your Maſter and Saviour; and the Pleaſure of communicating my Thoughts to you upon this Subject, as well as the Obligation to do ſo, is ſo much the greater, becauſe I know who I am writing to, a Gentleman that ſets ſo high and juſt a value upon the Spiritual Riches of Divine Knowledge and Saving Faith, that he looks upon the Whole Univerſe as a Trifle in compariſon of them.

§. 2. *Sin* and *Evil* are none of God's Creatures; neither are they as old as his Creatures; nor at this very time in all his Creatures; for they cannot extend their Conqueſts to God's Elect. [2] They are of Human Growth; a Weed which fooliſh Man has rear'd and cultivated in his Nature, to his own Ruin and Deſtruction. Polytheiſm Idolatry and Superſtition ſprang from this Root. The ſad Effects of the Poiſon had ſo ſtupify'd and intranc'd our Forefathers, that they took the Shadow for the Subſtance, and fancy'd *Nothing* the Compleateſt of Beings. God, the Sole Creatour and Governour of the World, whoſe Nature and Perfections as infinitely tranſcend our Com-

1 Τὸν Χριστὸν γνώσεως οὐκ ἀπατῆς. 2 i. e. the Sins of Men.

prehenſion

prehenſion as his Being lies beyond the Confines of the Univerſe, being moſt abſolutely and inexpreſſibly Good and Amiable, was graciouſly pleas'd to create and model our Nature after his own Similitude, by the Operation of his Glorious Word our Bleſſed Lord and Saviour *Jeſus Chriſt*. And this Similitude conſiſted partly in ſuch an Intellectual Frame and Capacity as qualify'd Man for Contemplating and Knowing his Maker's Works. By this he was able to look inward into himſelf, and there to view and obſerve the Spring and Principle of his Immortality, and the more he convers'd with the Image of his Maker in his Soul, the more ſollicitous and vigilant he was like to be to preſerve it there intire and unblemiſh'd, and himſelf ſtill perfectly Bleſſed and Happy in continual Meditation upon the Divine Attributes and Glory, and in cloſe Communion and Correſpondence with the Citizens of the Heavenly State. And not only ſo, but the Conſciouſneſs, and Reliſh (if I may call it ſo) of God's Favour and Grace, and the Spiritual Powers and Aſſiſtances deriv'd to him by the *Logos* or Son of God, would have that effect upon him as to tranſport him with perpetual Extaſies of Joy and Delight, finding himſelf plac'd near to God, and indulg'd a ſort of Intimacy with the Divine Nature; preſerving his Innocency and obſerving an exact Obedience, and as long as he ſhould do ſo, ſecure of a moſt happy and glorious Eternity. For the Soul of Man had never ſtray'd or declin'd from the Knowledge and Fear of God, had it not been ſollicited tempted and impos'd upon by External Agents and Objects. In that Natural State, which 'twas firſt created in, of

Simplicity

Simplicity and Purity, it was, and ſtill would be, continually exercis'd and employ'd in beholding and adoring that Bright and Adequate Image of the Father, God the Word, after whoſe Similitude it ſelf was created; it would be diſſolv'd into Raptures of Admiration Gratitude and Devotion at the Opening of that joyous and magnificent Scene of the whole Oeconomy and Conduct of Divine Providence in the Government of the World, and the Execution and Completion of it by the Perſon of his Son. Thus being elevated and fixt in a State of Felicity, far above the Regions of Senſe and Matter, it addreſſes and devotes it's Powers to the Study and Enjoyment of only the Intellectual and Immaterial World, Objects Heavenly and Divine. For ſo long as the Mind of Man is ſhy of the Body and purſues it's Speculations as remotely as it can from the Animal Part; as long as it keeps it ſelf clear of all Tincture and Alloy of Carnal Appetite and Deſire; as long as it perſeveres in it's Native Condition, and converſes only with God and it ſelf; In taking theſe meaſures it aſcends above the Man, above the Univerſe, even into the Heaven of Heavens, where it contemplates God's Eternal Word and Son, and the Eternal Father himſelf in that Glorious Image of his Perſon; and as faſt as Joy and Pleaſure flow in upon it in full Tides from that Adorable Object, it's Love and Deſire are ſtill kindled again, and then ſatisfied again. Thus the firſt Parent of our Kind, call'd *Adam* in the *Hebrew* Tongue, kept for ſome time all the Powers of his Mind employ'd upon and devoted to his Maker. He was admitted to frequent Interviews and free Converſe with God himſelf.

himſelf. He was well acquainted and continually in company with Angels and Bleſſed Spirits, with whom he conferr'd and diſcours'd Intellectually by that Spiritual Courſe and Manner of Life, which he follow'd till he forfeited his Dwelling in that happy Place, which *Moſes* deſcribes as a Garden, and [1] Figuratively calls *Paradiſe*. And that this Purity and Simplicity of Soul qualifies Man more eſpecially for the Contemplation and Fruition of the Beatifick Preſence, we *Chriſtians* learn from the Son of God himſelf; [a] *Bleſſed are the pure in heart, for they ſhall ſee God.*

§. 3. Thus happy and perfect was Man created; and 'twas altogether the Will of God, that he ſhould ſo continue. But alaſs! he was not conſtant and true to his own Intereſt. He became fooliſhly Curious and Unſettled. He grew weary and ſick of this perfect and lovely State of Happineſs; he ſlacken'd his care and concern about it: He let his Thoughts and Inclinations ramble and ſink from Spiritual Objects, and deſcend to Matter and Senſe. He and his Body then grew too well acquainted; and now he was got into a new Courſe of Life, and had quite turn'd the Stream and chang'd the Tendency of his Propenſitys and Deſires. Intellectual Pleaſures now grew Inſipid and Diſagreeable; And himſelf became the Centre of all his Regard and Concern. Upon himſelf he exercis'd all his Powers and ſettled his Affections. Material and Senſible Subſtances, and particularly his darling Animal Part, engroſs'd and enſlav'd him. His Body

1 It ſeems the Father ſuppos'd that Reſidence more ſplendid and magnificent than what we conceive of the Conveniences and Beauty of a Garden. *a* Mat. c. 5. v. 8.

effectually

effectually impos'd upon his Soul, drew it down from Heaven into it's own ſelf, and there clapp'd on the chains of Carnal Intereſt and Appetite. And every Day he grew fonder of his Confinement and Priſon; and his new Favourites of Senſe ſoon made him their Property. His Paſſions grew Seditious and rais'd Civil Wars in his Soul. Trouble and Guilt diſcompos'd and ſhatter'd his Facultys, and utterly defac'd their Original Beauty and Brightneſs. That Vigour and Activity, which the Mind ſet out with, when it came firſt from the Hand of God, forſook it and it's Remembrance. Senſual Pleaſures were now in full Poſſeſſion, and govern'd with a high Hand. And this indeed is the true Narrative or Hiſtory of the Fall of *Adam*, as the Holy Scriptures relate it. So long as he kept his Mind intent and his Affections fixt upon God and Divine Objects, he and his Body were ſcarce acquainted with one another. But when the Serpent had ſucceeded in his Temptation, and perſuaded him to try Variety, to divert and withdraw his Thoughts for ſome time from God, and to take a little more Notice of Himſelf, and beſtow ſome of his Care and Attention at home; This Stratagem ruin'd and debauch'd him. He found himſelf preſently plung'd in Animal Appetite and Pleaſure; His own Nakedneſs ſurpriz'd him; And he bluſh'd at that as an Indecency which was before an Indication and Teſtimony of his Innocence. Not that this Nakedneſs concern'd his Body ſo much as his Mind. It did not ſo much perplex him to ſee his Limbs Uncover'd, as to feel his Mind Diveſted or Bereft of that Delightfull Temper and thoſe Divine Privileges, which it exulted in before;

fore; and wretchedly reduc'd and debas'd to a State of Misery and Servitude. As soon as the Soul had revolted and fall'n from the Contemplation and Love of the only true Substantial Object of Desire, the Deity, She became Prostitute to a thousand Appetites and Passions of that Animal, in which God had implanted her. The Consequence was, and that a very natural one, that she was strangely taken up with Sensitive Appetites and Affections, and so Divided and Distracted between the Sollicitations and Impressions of them, that all her Concern and Regard terminated in her Animal Companion, and she lay under the Lash of a continual Anxiety for fear of being depriv'd of Sensitive Satisfactions. And thus the various Passions and Commotions in the Soul of Man, his Fears, his Pleasures, and all the Trouble and Bustle he gives himself to gratifie his Animal Powers and Appetites, broke in upon him, and overwhelm'd him like a Floud. He was so smitten with his new Delight, the Pleasures and Objects of Sense, that the Prospect of Death and Dissolution, which was for ever to separate him from them, extreamly discompos'd him. And that Eagerness and Vehemence of Desire, with which he now courted and pursued them, drove him upon the most desperate and unnatural Means of gaining his Point, even Murder and Injustice. And how unhappily he proceeded from one wrong Step to another, we shall relate and describe as exactly as we can, in the Sequel.

§. 4. That Soul, which had now took leave of the true Joys of a Celestial Life, and deprav'd and corrupted it self by a wretched Abuse of the Powers and Appetites of the Body, and was absolutely

ſolutely Degenerated, and Abandon'd to Voluptuouſneſs and Senſuality, was ſo Benighted and Infatuated, that it utterly miſtook the Subject and Nature of Good, and gave that Name and Title to Tranſient and Senſual Pleaſure: Juſt as if a Man, ſeiz'd on a ſudden with a Frenzy, ſhould ſnatch the Swords of the Paſſengers in the Streets to cut as many Throats with them as he could, and then vindicate the Prudence of the Action. Being now intirely immers'd and diſſolv'd in the Gratifications of Senſe, the Mind wantonly revell'd in them and varied her Amuſements as the Humour prompted. For being of a reſtleſs and active nature, ſhe knew not how to lie Dormant and Unimploy'd, when ſhe had forſaken and fled from that Inexhauſtible Object of Satisfactory Speculation and Rational Deſire, her God. Moral Rectitude and Perfection, and God the Perfection of That, no longer detains and fills her Faculties; But empty Appearances and idle Phantoms cheat and miſlead her; And ſhe hunts and hurrys after them with all the Impatience and Impetuoſity imaginable. And being left entirely to her own Choice and Diſcretion in the Purſuit of Happineſs, ſhe quarrys as greedily upon Animal Pleaſure, as before ſhe Bleſſedly enjoy'd her ſelf in the Divine. For ſhe is naturally at liberty, and has it in her own Power, to decline as well as to purſue her own Good: And therefore upon quitting That, ſhe muſt betake her ſelf to ſome Imaginary Advantage. For her Natural Vigour Importunity and Activity will not ſuffer her to live idle and indifferent. She is conſcious of her own Freedom; and knows ſhe may make what Uſe ſhe pleaſes of the Parts of

that Body she actuates. She finds she may command and imploy them according to her own Pleasure, in the Chace either of *Realitys* or *Nullitys*. The Former of these are the several Species of Good, and the Latter those of Evil. And I call the several kinds of Good *Realitys*, because the Ideas, the Prototypes or *Theory* of them, are in the great Self-existent Principle of *Reality*, God himself. The several kinds of Evil I call *Nullitys*, because they have indeed no Being in Nature, but wholly consist in the Obliquity of Men's Actions and the Enormity of their Inventions. Thus God made our Eyes, and gave us the Power of Sight, that beholding and contemplating his Visible Works, and the wonderfull Symmetry and Harmony of the Universal Mechanism, we might acknowledge his Hand and Wisdom in them, and adore the mighty Authour of them. Thus he gave us our Organ of Hearing, as a Canal, through which his Revelations and Laws were to be convey'd to our Understandings. And thus he gave us Hands as well to be extended towards Himself in our Devotions, as to serve Us in the Use and Management of our Ordinary Occasions and Imployments. But the Soul neglecting and deserting the nobler Objects, and being cloy'd with exercising her Powers in the Intellectual Use and Fruition of them, turn'd Fugitive, translated her Affections and her self to Objects of a very foreign and contrary Nature, and set her Facultys at work, and kept them heated and hurried, There. And in her Travels through the Material World, one Abuse of her Powers taught her another, but particularly and especially This, that, if she pleas'd, she might make her

her Animal Part ſerve and move to Purpoſes directly contrary to thoſe for which it was Created and United to her. The Pride and Vanity of eſſaying and ſhewing her own Strength and Liberty, and a falſe Imagination, that her Activity only, without any Regard to the Difference of Objects, ſufficiently diſcover'd and ſecur'd her Significancy and Dignity, and that ſhe could not do amiſs, ſo ſhe did but keep her ſelf Buſie, whatever 'twas about, ſeduced her Apprehenſive Power from a Rational Contemplation and a Religious Uſe of the Works of Nature to the various Cauſes and Incentives of Carnal Appetite and Paſſion. And this was the fatal Error, which ruin'd her, that finding her ſelf a Free Agent, ſhe conceiv'd ſhe ſhould anſwer the End of her Being, if ſhe mov'd and acted continually, whatever were the Nature Inducement and Object of her Action and Purſuit. And this Original Miſtake is that which the Apoſtle repreſents and corrects in a few words; [a] *All things are lawful unto me, but all things are not expedient* or *profitable.*

§. 5. Now this was a Diſtinction, which raſh and adventurous Man overlook'd, or at leaſt neglected and ſlighted. 'Twas not the Expediency of Things, or their Conformity to Reaſon and the Law of Nature, but their bare Practicableneſs, and the Humour of making Experiments, which at length govern'd and directed his Actions, and preſcrib'd to him the Uſe of his Limbs and the Motions of his Body. And now the Hands, that uſed to be ſpread towards Heaven, begun to graſp and brandiſh the bloudy Inſtruments of Murder. And thoſe Avenues of Sound, which before ſtood

[a] 1 Cor. c. 6. v. 12.

open day and night to receive the Voice of God and Nature, were rebelliouſly ſhut, and the Divine Oracle boldly and impudently denied Entrance. Thoſe Organs, which were form'd for the Continuation of the Species in a lawful way, were proſtituted to Whoredoms, Adulterys, Rapes, and all the Extravagancies and Outrages of an inflam'd and raging Luſt. That Member, which God plac'd in our Mouths to praiſe him with, and to bleſs and declare our good Intentions and Kindneſſes to one another, had now learnt another Language, and was loud with all the Variety of Sinful Speech, Blaſphemy, Slander, Railing, Perjury. By Theft and Violence the Sinner prov'd and practis'd the Nimbleneſs of his Hand and the Strength of his Arm. No longer the Flowers of *Eden*, but Luſcious Perfumes and Artificial Odours and Eſſences, fit for heightening the Buſineſs of Luxury and Amours, were now the Entertainment of his Noſtrils. His Feet, whoſe Office 'twas formerly to tranſport him with Pleaſure from one View of God's Creatures to another, now carried him like a Tiger to his Prey, and were ſwift to ſhed Bloud. And his Organs of Digeſtion or Concoction, from ſerving the Ends and Functions of Health and Strength, were reduced to the Slavery of labouring and waſting themſelves under the hard Oppreſſion of Drunkenneſs and Gluttony. The Blame and Guilt of all this Miſmanagement and Madneſs lights upon the Soul, at whom it begun, and who was the Cauſe of it by ſhifting her Scene of Objects, and taking off her View from Heaven to turn it down to Earth, and fix it there. Her Circumſtances too nearly reſemble thoſe of a Charioteer, that fills his

his Seat and holds the Reins very proudly and pretendingly, and is ſo full of his Sufficiency, as to venture his Neck to ſhew his Skill. The Courſe mark'd out, and the Goal he is to drive to, are Common Things! and therefore he cannot think it conſiſtent with his Fame and Character, to take any notice of them. But off he muſt turn; and whips his Horſes to make them fly as faſt as they can, in What Ground or Whither, he neither knows nor cares. 'Tis enough for him, that he ſhews what he can do; and ſo away he drives over every Man or Thing, that encounters him. Precipice and Plain come alike to him. So the Horſes make the beſt of their ſpeed, he is ſtill in the right Way; and knowing he cannot miſs the Goal, becauſe that is to be wherever his Horſes happen to Stop Alive or Dead, he laſhes and hurrys on, 'till at laſt he is at a much greater Diſtance from the Place he was to drive to, than when he ſtarted. This is a true, tho' a ſad, Emblem of the Mind or Soul of Man, which being prevail'd upon by an unaccountable Vanity or Pride to ſtrike aſide out of that Courſe, which would bring her directly to the only Author of her Being and Treaſure of her true Happineſs, and running away with the Body, which ſhe knows ſhe can actuate and command as ſhe pleaſes, into untrodden rugged and dangerous Valleys Mountains and Deſerts; or rather, like the Charioteer in his Seat, being thro' her own obſtinate Raſhneſs run away with and carried off at random by the Body, ſhe flies as ſwiftly as ſhe can from her own Safety and true Intereſt; ſhe provokes and haſtens her own Deſtruction; and ſhe does not think it worth her while to concern her ſelf at all about the Marking-

out of the Courſe. All her Care and Pains is to get out of ſight of it with all expedition; and to leave that Heavenly Goal or End of the Race as far on one ſide and behind as ſhe can, which the Bleſſed Apoſtle St *Paul*, as a ſober and careful Charioteer of *Chriſt*, kept his Eye fixt and all his Ambition intent upon. This was that [a] *Mark, towards which he preſs'd for the prize of the high calling of God in Chriſt Jeſus.* His real Happineſs and Good was That, to which he bent all his Deſires, and directed all the Efforts of his Induſtry and Labour; And therefore he took all imaginable care not to deviate or decline into any Path or Track, how little ſoever ſlanting from the Way Deſcrib'd and Mark'd-out by God.

§. 6. Such wanton Excurſions as theſe have carried ſome of the *Gentils* ſo very wide of the Road of Truth, and particularly of the Knowledge and Doctrine of the Chriſtian Verity, that they have fancy'd and aſſerted, that Sin is a real Thing, a Subſtance, and (as the Definition is) Exiſting by it ſelf, or as a Subject of Inheſion. Which is an Error, that drives up it's Advocates into a cloſe and pinching Dilemma. For either they muſt deny, that whatever was created, was made by the Creator of that World which we know of; and that he is not the Sole Proprietor and Lord of all Things, as he could not be, if 'twere true, that Sin is a Reality and a Subſtance; Or if they grant, that the whole created World was the Work of one Almighty Cauſe, then they are under a Neceſſity of making God the Creator and Author of Sin, which, according to their account of it, is a Part of the Univerſe. But no-

[a] Phil. c. 3. v. 14.

thing

thing can be more evident and obvious, than the Repugnancy and Impoſſibility of This. For certainly ſuch an Effect as Evil cannot reſult from a Cauſe Infinitely Good. Nothing of that Nature could be in him, nor conſequently come from him; For if either his Eſſence were tinctur'd with the leaſt Mixture of Evil, or were, in the leaſt degree, productive and efficient of it, he could not be a Being Abſolutely and Infinitely Good. Some of our [1] Hereticks, that, with their Brethren, have quitted ſure Tradition for Opinion and Invention, and made Shipwrack of their Faith in a Tempeſt of Fancy and Enthuſiaſm, have run a ground upon the ſame ridiculous Notion, that Sin is Something Real and Subſtantial; And to ſecure that Hypotheſis, they have found out another God, beſides the Eternal Father of our Bleſſed Saviour, Unoriginate and from Everlaſting like the other; and This is their Creatour of their ſuppos'd Creature Evil or Sin. Now Scripture and Reaſon, upon the latter of which they father their wild opinion, convict them of notorious Error and Falſity in this Particular. To begin with Scripture; Our Bleſſed Lord and Saviour, in confirmation of *Moſes*'s Aſſertion, quotes his very words, [a] *Hear, O Iſrael, the Lord our God is one Lord*; And elſewhere; [b] *I thank thee, O Father, Lord of heaven and earth.* Here is One only God, One Lord and Proprietor of the Univerſe, of Heaven and Earth. How then came theſe Men to think of another? What Room, what *Ubi* is there for this new *Manichean* God? The whole Compaſs of the World, and Infinite Space be-

1 The *Marcionites* and *Manichees*. *a* Mark c. 12, v. 29. *b* Mat. c. 11. v. 25.

yond

yond it, is already fill'd and inhabited by the Glorys and Infinite Majeſty of the One true God. Our Bleſſed Saviour himſelf bears witneſs, that his Father is the Lord and Proprietor of All Creatures; How then could any One of them have another Creatour? Will they dare to ſay that the good God may lie under the Dominion of or be Subject to the Evil one, as it often happens between Competitors of equal Strength and Power? This is an Evaſion, that will weigh them down as deep as 'tis poſſible for Men to ſink into Impiety and Atheiſm. For where there is an Equality between Partys that rival one another, Neither of the Partys has the Advantage of the other in Point of Power or any other Excellency. If the One keeps his Ground, and maintains his Being, in defiance to the other, 'tis a certain Argument, that Either of them is as ſtrong as the Other and not ſtronger. The Power of Each diſcovers it ſelf in the continuance of his Exiſtence in direct Oppoſition to the Inclination Intereſt and Enterpriſes of the other; And the weakneſs of Either is as apparent in the ill Succeſs of his Attempts to Dethrone his Adverſary and unite the Divided Dominion in himſelf. For 'tis plain, in this Caſe, that the God of Good preſerves Himſelf and maintains his Power, in a State of Hoſtility, againſt the God of Evil, and *Vice verſâ*.

§. 7. Or if they want another *Medium* to mortify and keep them quiet, let them take what follows. If all the known and viſible World is the Workmanſhip of the evil Deity, where is the Creation of the Good One? 'Tis certain we know of no other Univerſe but what was made by the God of Infinite Goodneſs. And if there are no

Creatures

Creatures of the Good Deity's Making, where is the Proof of his Being? For the Works and Productions of the Creator are the Teſtimony and Proof of his Exiſtence. Agen; How can there be Two Firſt Cauſes, and theſe, in their very Natures, eternally at Enmity and in War with one another? Or what Principle or Power is it that keeps them aſunder, and makes a Coaleſcence impracticable? How can they Subſiſt and Reign together, when Either of them is preſſing and puſhing on with all his might the Deſtruction and Extinction of the Other? Neither can theſe Two Deities be complicated and blended together, or grafted one in another: For their Natures and Properties are abſolutely inconſiſtent and irreconcileable; So that there will be a Neceſſity for a Third Being to interpoſe and moderate between them; and then this Over ruling Power will be *God*. But ſtill the old Queſtion returns upon us, What Sort of a Being this Third is, and how Diſpos'd, whether Good or Evil. He muſt be one or other of theſe; for He cannot be Both, a Good and an Evil God in One. And which of theſe he is, 'twill be impoſſible for us to know: So that we ſhall be as much at a loſs as ever. This at once proves and expoſes the Folly of the Pagan and *Manichean* Hypotheſis upon the Point of the Nature and Origin of Sin, and juſtifies and confirms the Doctrine and Judgment of the Chriſtian Church, which we are now vindicating, *viz.* that nothing of Sin or Evil is from God, as it's Author, or in God, as it's Subject; that it had no Place among the Works of the Six Days Creation; and that it is not in it's nature any thing Poſitive or Real, but only Man's Miſapplication and Abuſe

of

of his Faculties, that fatal Determination of his Will and Choice when he abandon'd that First and Nobleſt Object of Contemplation, which is the Perfection it ſelf of Reality and Goodneſs, and bred in his Brain as many Deluſions and Falſe Appearances as a reſtleſs diſorder'd Fancy could conceive; Even as if a Man were to ſhut his Eyes at Noon-Day, when the Sun ſhines round him with a profuſe Luſtre, and finding it dark upon the Cloſing of his Eyes, ſhould fancy that Darkneſs to be ſomething as Real as the Light, or that the Subſtance of the Light is chang'd into another Subſtance of a quite contrary nature, and ſo expecting to ſee no more either Light it ſelf or the Objects it illuminates, ſhould walk about Blindfold, feeling his way in the Midſt of Sun-ſhine, falling and breaking his Limbs over Logs and Stones, 'till at length he dropt into a Pit or down from a Precipice, and daſh'd himſelf in pieces; and all This from a firm Perſuaſion, that there was now no longer any ſuch thing as a Spark or Beam of Light in the World, but that it was all turn'd into Darkneſs, and that this Darkneſs was a Body like Light, only of a black Colour, and that it preſented it ſelf ſuch to his Senſe, when at the ſame time the Blackneſs which he fancy'd he *Saw* was only a meer Privation. So the Soul of Man, having wilfully cover'd and veil'd it's Intuitive Faculty, that it ſhould no longer dwell and gaze upon the Glorys of the Divine Nature, apprehended that State of Obſcurity and Darkneſs, which her affected Blindneſs had brought upon her, to be as much of a Poſitive Nature as her former State of Splendour and Glory. The Night, and the Dreams

and

and Deliriums that ſurrounded her, ſo deceiv'd and affected her, that ſhe thought them as Real and Subſtantial as that Bleſſed Scene which had exercis'd and delighted her Powers before; And ſhe verily believ'd ſhe was moving in and converſing with a new Syſtem of Beings and Objects, at the ſame time that ſhe was buſying her ſelf with Nothing and about Nothing but Vanity and Viſions of the Night, a Fairy Land, and all thoſe Golden Mountains, Plains, &c. which Feavers and Opiates conjure up in the Heads of Sick Men. Beſides, this wanton and wilfull Depravation of her ſelf made a great alteration in her Temper and Frame. She was become another ſort of Being from what ſhe had been created; wretchedly debas'd and impair'd and ſullied by this new Condition of Life and Courſe of Action. She loſt very much of her Beauty Strength and Vivacity by departing from the End of her Creation, which was that ſhe ſhould be exercis'd in continual Intuition and Contemplation of God, and refreſh'd and enlighten'd everlaſtingly by his Divine Irradiations. She could not mend her Circumſtances, and yet ſhe was not long ſatisfy'd. She inclin'd and reſolv'd to try Noveltys, and withdrawing her ſelf from the Brightneſs of Heaven, ſhe deſcended to, and diverted her ſelf in, a Region of Vanity and Darkneſs, an Imaginary World of empty Shadows aud flitting Fancies. Thus ſays the *Preacher*; [a] *God hath made Man upright, but they have ſought out many Inventions.* By this means and after this manner Sin and Folly in general came into the World. 'Twas to the Heart of Man alone that they ow'd their Birth and Ori-

[a] Eccleſ. c. 7. v. 29.

gin.

gin. We now proceed to give a ſhort Hiſtory of the Riſe and Progreſs of *Idolatry*, which will be neceſſary to let you ſee, that an Evil, and not a Good Principle, was the Parent of that abominable Sin; and That which is Evil in it's Original, muſt be confeſs'd to be Evil in all Reſpects, becauſe the whole Nature of it is Evil.

§. 8. The Mind having brought forth Sin, a deform'd and ſhapeleſs Birth, apply'd it ſelf, as 'twere, to mould or lick it into a Sort of Regularity, or at leaſt Variety of Figure. Being now become a Notable Proficient and throughly Practis'd in all the Entertainments and Gayeties of Corporeal Pleaſures, and having diſcharg'd and renounc'd all Remembrance and Reliſh of the Spiritual and Divine; being wholly and continually intent upon and amus'd by Body and Matter, and dedicating all her Meditation Care and Study to the Objects of Senſe, as they came in her way, and to thoſe groundleſs and precarious Conceits and Hypotheſes that ſhe form'd to her ſelf from the Contemplation of theſe Appearances in Nature; She was ſo blinded and beſotted at laſt, as to perſuade her ſelf, that there was no other Being but what was Viſible and Material, and that Matter and Form, and all the Variety of them, were Eſſentially and Abſolutely Good, and that all Real Goodneſs and Significancy was collected and lodg'd in them. Being arriv'd at as great a Diſtance from Truth as 'twas poſſible for her to reach, and no longer conſcious to her ſelf, that ſhe was created after the Similitude of God and Goodneſs, ſhe had now utterly loſt all Sight and Notion of God the *Logos*, after whoſe likeneſs ſhe was created; And being, as 'twere, out of

of Her ſelf, raſh, perplext, and confounded, ſhe took Shadows for Subſtances, and made Realitys of Nothings. That Intellectual Mirrour, in which alone ſhe could view the Brightneſs of the Father's Glory and the expreſs Image of his Perſon, was ſtrangely clouded and foul'd by the Steams and Vapours of Animal Appetite; So that all Reflection ceas'd of thoſe Divine Rays. And from thenceforward ſhe tumbles and toſſes and turns her ſelf to all quarters, and is now entirely acted and affected by Senſible and Corporeal Objects. Animal Deſires and Pleaſures monopolize the Operations of her Faculties; And the wrong Conceptions and wild Imaginations ſhe forms to her ſelf of the Nature and Value of Theſe ſo intoxicate and diſcompoſe her, that ſhe really believes that That Divinity which made her, and once made her happy too, is her new Favourite, Matter or Body, or at leaſt is Naturally join'd to it and inheres in it. And now having done her beloved Objects of Senſe ſo much Honour as even to Deifie them, no wonder ſhe falls down and worſhips them, repoſes all her comfort and ſatisfaction in them, and looks upon That to be moſt Agreeable which ſhe has reſolv'd with her ſelf ſhall be moſt Adorable. And thus we learn that *Idolatry* is indeed one of the Eldeſt Daughters of Sin. Unhappy Man found out a way to make Something (as he thought) of Nothing, when he uſher'd Sin and Diſobedience into the World; And the next thing he invented was to Dream Deitys into Being, to make even Gods out of Emptyneſs and Nothing; As if a Man were to dive to the Bottom of a Sea or a River, and having no longer the Light of Day in his view, nor

nor those Objects which presented themselves above, the Water over his Head intercepting that View, or at least his Eyes being diverted from it and employ'd in ranging over the Singular Face and the Surprizing Curiosities of the Channel, he should presently make this Conclusion, that, because at that time he beheld Nothing else but what belong'd to a Region he was a Stranger to before, there was therefore no other World but This under Water, and that the Submarine Shrubs, Rocks, Sands, &c. were impregnated with Sovereign Divinity it self. Even thus the earliest Generations of Sinners, Flouncing and Wallowing in an Unsupporting and Deceitfull Abyss of Carnal Concupiscence, and Sunk deep out of all Notice of and Reflection upon the Perfection of the Deity; labouring under a Sad Eclipse or Suffusion in the Understanding, or rather being Destitute and Depriv'd of the truly Rational Powers, turn'd every thing that flatter'd and recommended it self to their Fancys into a Divine Being, proclaim'd the Creature the Creator, and honour'd and dignified the Works of God with a Stile and Reverence and Worship due only to the Deity it self. And as Men that dive into the Deep, (to make the most of our Illustration) the deeper they sink, the darker they find things about them, and the more remote from the Fashion and Order of Nature above; So alas! it fell out with our Progenitors. They did not make a stand at Simple Idolatry: It did not satisfie them at their first Sinking to tumble over head and ears in that. As they advanc'd in Years and Succession, they improv'd, if I may say so, in Error and Wickedness; And Superstition sprouted and spread every

day

day into new Shapes and Forms. Former Follys and Iniquitys grew Stale and Nauſeous; and ſo of courſe they ſtumbled and deſcended ſtill lower and lower from old ones into new ones. They made a quick and mighty Progreſs in all Manner of Vice and Debauchery. Sin and Rebellion cloſely follow'd their Blow, and extended their Dominion with wonderful Dexterity and Succeſs. And this very naturally, as God himſelf tells us in his Holy Word; [a] *When a wicked Man comes* or *falls into the Depth* or *Gulph of Evil, he becometh a Scorner.*

§. 9. Upon the Soul's Revolt and Flight from the only Author of her Being and Fountain of her Happineſs, ſhe plung'd every day deeper and deeper, and fell thro' an Ocean of vain and ſophiſtical Conſequences and Determinations. The firſt of the Creature-Rivals, that were ſet in the Throne of God by the Rebellious Imagination of Man, were the Sun, the Moon, and the other Luminaries of Heaven. And the Deifiers of Theſe not only transferr'd the Tribute and Homage of their Worſhip and Duty to them, but were ſo zealous for the Revolution they had made, that they declar'd, nay at laſt they believ'd, that theſe Gods of their own Creation had given all other Creatures their Being and their Powers. They went on; And from adoring the Superior Bodys ſoon ſtoop'd below the Inferior. And now another Set or Claſs of Imaginary Deitys came in play. Their Allegiance was let down to a lower Object; and the Air, the Meteors, and all the *Phænomena* of the Atmoſphere, were ſet up for Gods. This Reign had not laſted long,

[a] Prov. c. 18. v. 3. V. *Septuag.*

but

but they grew impatient for a new Election; And ſo the Elements and conſtituent Principles and Particles even of the groſſer Bodys, the Hot and the Cold, the Dry and the Moiſt, were Voted into a Partnerſhip of Divinity. And now being got as low as Dirt and Mud, theſe obſcene bemir'd Souls mov'd and crawl'd in the Filth, like Cockles or Muſcles in the Ooze and Purging of the Water. They were arriv'd in their Fall at ſo vaſt a Diſtance from the Knowledge of God and all Senſe of the Divine Perfections and Attributes, that they made Gods of one another; and Men, and even the Pictures and Images of Men, nay the Pictures and Images of Dead Men, were admitted into the College of Divine Powers. Nay (would you think it?) the great Incommunicable Stile and Title, and all thoſe Adorations Acknowledgments and Devotions, which are the Infinite God's Peculiar and Eternal Right, were at laſt made over and appropriated (ſo deplorably and deſperately were the very Senſes corrupted and deprav'd) to Trunks of Trees and Lumps of Stone, to all the Reptils and Vermin of Water and Earth, and to the fierce and ravenous Wild Beaſts of the Field. Even theſe did they ſubſtitute their Supreme Lords and Maſters in the Room of the Great the Good God, the Father of Our Lord and Saviour *Jeſus Chriſt*. And 'tis hard to conceive how they could yet outdo all this; But nevertheleſs they preſs'd further, and ſtain'd their Souls with ſtill darker and deeper Colours of Impiety and Superſtition. For ſome of them were ſo intirely deſerted of Common Senſe, and ſuch a palpable Darkneſs had overſpread their Underſtandings, that they brought upon

upon the Stage uncouth Chimerical Forms and Monſters, ſuch as Nature never conceiv'd or produc'd; and when they had dreſs'd up theſe Scarecrows, they conſecrated even theſe into Objects of Divine Worſhip. There you might ſee a Multitude of Votaries proſtrate before the Body of a Man with the Head of a Brute upon it; And what would have been the greateſt Abſurdity and the frightfulleſt Compoſition in Nature, took place, in theſe Men's Fancy and Eſteem, of the moſt amiable beautiful and perfect of Beings. *Egypt* was famous for Gods of this kind, with Dogs Heads, Serpents Heads, Aſſes Heads; And *Libya* was very proud of her Idol *Ammon*, with a Ram's Head upon his Shoulders. Some of them promoted the ſeveral Parts and Limbs of the Human Body to ſo many diſtinct or reſpective Godheads; the Head, Shoulders, Hands, Feet: And Theſe had their ſeveral Rites and Offices of Devotion allotted them, and obſerv'd in Honour of them; As if the People had been under apprehenſions of a Dearth of Deities, and thought the Human Body Intire too much for one Object of Adoration. But they went yet greater Lengths. That Animal Pleaſure Luſt and Appetite, to which if they had never proſtituted and abandon'd themſelves, they had never known Sin or Evil, and particularly had ſtood clear of this dreadful Crime of Idolatry, even That was preferr'd to a Godhead, and moſt ceremoniouſly invok'd and worſhipp'd. Thus it was in the Iſland of *Paphos*, where the Altars of *Venus* and *Cupid* ſtand thick. And others there were, that to ſignalize themſelves as Men of a yet luckier and more fruitful Invention in this faſhionable Art and Affair

of multiplying Gods, were ſo Politick and Subtle, that they manag'd ſo as to ſerve their own private Ends and Intereſts, and gratifie their Paſſions and Inclinations, in their Projects and Inſtitutions of this kind. And hence it was, that Kings and Princes and the Children of Royal Familys came to be Gods. The Compliment of a Conſecration was ſometimes the Price of a Place at Court, ſometimes a Teſtimony of the Subject's Eſteem or a Flight of Flattery, and ſometimes an effect of Fear and a Bribe to purchaſe Eaſe and Safety. Of this Order of Gods was in *Crete*, their Famous *Jupiter*; *Mercury*, in *Arcardia*; *Bacchus*, in *India*; *Iſis Oſiris* and *Orus*, in *Egypt*. And ſuch a One is the New God *Antinous*, that was the Emperour *Adrian*'s Minion, and the Slave of his Unlawful Pleaſures; a Wretch, whom thoſe that worſhipp'd in obedience to the Emperour's Command, and for Fear of his Vengeance, knew and confeſs'd to be a Man, and not a good or deſerving Man neither, but a Sordid and Loathſome Inſtrument of his Maſter's Luſt. This Shameleſs and Scandalous Boy died in *Egypt*, when the Court was there; and forthwith his Imperial Majeſty iſſued out an Order or Edict, ſtrictly requiring and commanding his loving Subjects to acknowledge his Departed Page a Deity, and to pay him his *Quota* of Divine Reverences and Honours as ſuch: A Reſolution and Act, which did not more effectually publiſh and teſtify to the World how entirely the Emperour's Unnatural Paſſion ſurviv'd the foul Object of it; and how much his Maſter was devoted to his Memory, than it recorded his own Crime and Condemnation, immortaliz'd his Infamy and Shame, and (which is directly to our preſent

Purpoſe) bequeath'd to Mankind a laſting and notorious Specimen and Proof of the true Origin and Extraction of all Idolatry, that is to ſay, that ſhe is the Brat of Man's Invention, acting under the Direction and Impulſe of his Inordinate Deſires and Paſſions. And this is what the Author of the Book of Wiſdom has obſerv'd; [a] *The deviſing of idols was the beginning of fornication.* Nor let this latter Part of the Story ſeem Fabulous and Incredible to you; For 'tis not long ſince (nay I preſume they ſtill keep up the ſame Cuſtom and Privilege) that the Senate of *Rome* us'd frequently to have their Debates and Decrees about the Deifications or *Apotheoſes* of their Emperours, and to conſtitute and create, if not all, at leaſt as many as in their Opinion merited the Promotion, Gods; enacting both their Inveſtiture with the Divine Character, and the Religious Honours and Services to be punctually and devoutly perform'd to them upon that account. They never make any ſuch miſtake as to the Nature Strength or Merit of thoſe Rivals and Enemies of their Greatneſs and Power, whom they heartily deteſt and wiſh out of Being; Theſe are no more than Mortal Men with them, and Untoward and Odious Ones too. But if a Great and Governing Man once gains their Inclinations and favours their Intereſts, he cannot be rewarded in Proportion to his Worth and Glory, and the Bigots are impatient 'till they have hoiſted him up above the Clouds. A very ſublime and extenſive Prerogative This of Making Gods! As if Divinity it ſelf could be the Gift or Creature of a State Convention, every Member whereof knows and owns him-

[a] Wiſd. c. 14. v. 12.

ſelf to be no more than a Man. Certainly if Divine Authority and Power could be any way the Reſult of ſuch Doings as theſe, the God-Makers themſelves have more of it, and ought to have more aſcrib'd to them, than the Great People they conferr it upon. The Strength and Faculty of Him that makes or forms a Thing muſt be ſuppos'd Superior to That of the thing he makes; And He whoſe Privileges Character and Fortune depend upon the Judgment and Voice of a certain Body of Men muſt be Subject and Subordinate to that Court or Judicatory; And he that beſtows or makes a Grant of any thing, muſt himſelf be Maſter of that thing before he can beſtow it; as every Emperour or Monarch beſtows and diſtributes thoſe Favours and Privileges which are in his Gift or at his Diſpoſal, and his Diſpenſing and Conferring of theſe Advantages and Honours proves his Power and Juriſdiction ſo much more Extenſive and Conſiderable than that of the Perſons he preferrs or enriches. Whence it evidently follows, that if their Votes can conferr or ſettle any thing of Divinity upon other Men, the Senators themſelves muſt be antecedently Gods; and yet (which may well encreaſe our Wonder at the Folly and Sottiſhneſs of their grave Pretenſions to ſuch a Mighty Power) the Members of this great Counſel or Court of Deification die off with meaner Men, and their Mortality proves that Charter, which they vindicate to themſelves of Naturalizing their Fellow-Creatures into Gods, a groſs and ridiculous Forgery.

§. 10. This Faſhion or Contrivance of coining or creating Deities is no new thing. The Senate of *Rome* were not the firſt Projectors or Inventors

tors of it. It had obtain'd in the World long before; and introduced the Worſhip of Images and Statues, repreſenting theſe Elective Gods. *Jupiter*, *Neptune*, *Apollo*, *Vulcan*, *Mercury*, for the Males, and *Juno*, *Ceres*, *Pallas*, *Diana*, for the Females, had their Temples and Shrines long ago in *Greece*. Their Divinity and Worſhip were eſtabliſh'd there by Edicts or Ordinances of *Theſeus*, One of the moſt eminent and celebrated Heroes of that Part of the World. The Princes or Legiſlators, that robed theſe Gods with all their Divinity, are dead and buried, and the Loſs of them lamented; and yet the Gods they made are ſtill moſt devoutly Worſhipp'd! Now what is this but the *Ne plus ultra*, the very utmoſt Excurſion of Nonſenſe and Madneſs! The Bigots know and can name the Men, that brought theſe Gods into Play; and yet all their Reverence and Devotion is offer'd up to the Gods, that were made, and not to the Authors or Conſecrators of them. However it had been one extenuating Circumſtance, if they had confin'd themſelves, in the Choice of their Gods, to the Superior Sex, and not admitted the Women into a Partnerſhip of Divinity with the Men, at the ſame time that they had and profeſs'd ſo mean an Opinion of their Abilities and Qualifications, as not to admit them to any Share of Political Authority or Juriſdiction. And yet Goddeſſes were introduc'd to keep the Gods company, and among others Thoſe above named of *Theſeus*'s Conſecration. *Egypt* had her *Iſis*, her *Proſerpine*, and her *Hebe*; And *Venus* was worſhipp'd elſewhere: To mention no more, becauſe their very Names caſt a lamentable Reproach upon the Common Senſe of Mankind, and are as Ridiculous

lous and Scenical as human Extravagance and Folly could impose. There are many Instances Ancient and Modern of surviving Kinsfolk and Relations, that have built Altars to their deceas'd Ones, Brothers to Brothers, Husbands to Wives, Wives to Husbands, at the same time that their Mortality had so sadly convinc'd them, that they were only Men and Women like themselves, that they preserv'd the Remembrance and Idea of them in Pictures or Statues, which they dignified and honour'd with such Sacrifices and Ceremonies, as themselves thought suitable. And with these Chattels descended to their Posterity the great Esteem of the Workmanship, and the Adoration of the Persons represented by it; and this contrary to the cleareſt Light of Sense and Reason; For 'tis plain their Predecessors, that so solemnly and passionately lamented the Loss of these Relations, did not in Reality suppose them Divine Beings. Had they suppos'd them such, they would not have so bitterly afflicted themselves for them as Dead and Perish'd. It seems they were so far from believing them to be Gods, that they thought them utterly Extinct and out of Being; and This was the reason why they furnish'd themselves with Pictures and Images of their Persons, that by the Contemplation of these they might divert or mitigate that Concern and Sorrow, which the very Supposition of their being Extinct oppress'd their spirits with. And yet the Posterity of these Mourners are so wretchedly weak and stupid, as to offer up their Prayers to these Departed Ancestors, and to alienate the great Duty of Worship from the Only True God to these Dusty Representations of ordinary Mortals

tals long ſince dead and rotten. To this day there are in *Egypt* Solemnities and Feſtivals obſerv'd in commemoration of the Deceaſe of ſeveral of their Gods, *Oſiris*, *Orus*, *Typhon*, *&c.* The *Dodonean* Cymbals and the *Corybants* of *Crete* bear witneſs, that *Jupiter* was no God, but a miſerable Defenceleſs Man; and that his Father was a Man too, or rather ſuch a Savage Monſter, as to feed upon any Human Fleſh he could light on, tho' 'twere that of his own Children. But there's another thing, which I look upon as yet more aſtoniſhing than theſe melancholy Inſtances of Men's Madneſs and Stupidity in general; and that is, that the Philoſopher *Plato*, that had ſo great a Name and Reputation for his Wiſdom among the *Greeks*, and who pretended to be Maſter of more juſt and rational Conceptions and Notions concerning the Divine Nature, ſhould accompany *Socrates* to the *Piræan* Port, there to fall down and worſhip before an Idol of *Diana*, which perhaps he knew the Carver of, or however that a Hand and a Chizel had made it what it was.

§. 11. The Authour of the Book of *Wiſdom* has left us a Compendious Account of the Riſe and Progreſs of Idolatry, which exactly anſwers and agrees to ours. [a] *The deviſing of idols was the beginning of ſpiritual fornication, and the invention of them the corruption of life. For neither were they from the beginning, neither ſhall they be for ever. For by the vain glory of men they entred into the world, and therefore ſhall they come ſhortly to an end. For a father afflicted with untimely mourning, when he hath made an Image of his child ſoon taken away, now honoured him as a God, which was then a dead man, and*

[a] Wiſd. c. 14. v. 12, &c.

delivered

delivered to those that were under him, ceremonies and sacrifices. Thus in process of time an ungodly custom grown strong, was kept as a law, and graven images were worshipped by the commandments of kings. Whom men could not honour in presence, because they dwelt far off, they took the counterfeit of his visage from far, and made an express image of a king whom they honoured, to the end that by this their forwardness, they might flatter him that was absent, as if he were present. Also the singular diligence of the artificer did help to set forward the ignorant to more superstition. For he peradventure willing to please one in Authority, forced all his skill to make the resemblance, of the best fashion. And so the multitude allured by the grace of the work, took him now for a God, which a little before was but honoured as a man. And this was an occasion to deceive the world: for men serving either calamity or tyranny, did ascribe unto stones and stocks, the incommunicable name. Thus we see how Idolatry took Root and spread it self. It ow'd it's Birth and Propagation intirely to the Caprice and Enthusiasm of Fooliſh Man. We now proceed to describe and expose the frightful Deformity aud rank Obscenity of it. And this we shall do, not so much by Studied Arguments or Reflections, as by the known and publick Histories and Memoirs of the Actions and Adventures of these Fantastick Deities. And whoever will but hear out the Story, will soon be satisfied, that instead of having one spark of Divinity about them, they were the Vileſt of Men, the Shame and Scandal of Human Nature. Let any Idolater but look into the lewd Intrigues and goatish Practices of *Jupiter*, as he will find them Decorated in the Poets, and match them if he can among

among all the Rakes and Libertines of the Stews. A Chaſt Ear and an Ingenuous Underſtanding cannot bear the Recital of his Unnatural Rape of *Ganymede*, his foul and dark Adulteries, and all the Terror and Conſternation that rack'd him, when he was apprehenſive that his *Trojan* Favourites were in danger of having their Houſes burnt about their Ears, and being made Priſoners of War. To ſee him Whining and Sobbing over the Dead Body of his dear Son *Sarpedon*, and wiſhing it lay in his Power to ſuccour and reſcue him, but confeſſing it a thing beyond his Strength! How it provokes a generous Spirit, that ſuch a Helpleſs Languid Thing as this ſhould be call'd a God? What an Unfortunate Knight-Errant of the Skies! not to be able to foreſee find out or prevent the Miſchievous Machinations and Conſpiracies of his Brothers and Siſters in Divinity againſt his Perſon and Government, *Minerva*, *Juno*, *Neptune*! nay, to be glad, at a dead lift, of Help and Deliverance by the Arm of a Woman, *Thetis*, and the Hundred Hands of a Giant, *Ægeon*! To ſee this Firſt-Rate God, this Thunderer as he would have you think him, Couchant at the Petticoats of every Girl he took a fancy to, and playing the Poſture-Maſter, turning himſelf into Beaſts, Birds, or any thing, for the ſake of the fair Ladys; not without anxious fears of Diſcovery, and ſad Palpitations of Heart about the Safety of his precious Perſon! To ſee him at one time Swadled up cloſe, and Buried Alive, for fear his hungry Father ſhould ſcent him out and eat him up; and, at another, binding the Old *Canibal* Hand and Foot, and making an Eunuch of him! Are theſe the Credentials and *Certificats*

of

of his Divinity? What a Figure must He make upon a Throne in the Highest Heaven, that stands notoriously convicted of those Riots and Crimes, against which the Laws Imperial are big with Sentence and Terrour, in the Case of the Subject.

§. 12. Would not any Citizen deserve and expect the deepest Marks of Disgrace and Infamy, and the severest Award of Punishment, that should be guilty of half the Villanys the Life of this Mighty *Jupiter* is spangled with? In what an incessant Gratification of his Lusts did he spend his Time among the Mistresses he debauch'd, the *Semeles Ledas*, *Alcmenas*, *Dianas*, *Latonas*, *Maias*, *Europas*, *Danaes*, *Antiopas*? What think you of his Incestuous Marriage with his own Sister *Juno*? Nor did he rest here. Ambition and Pride rag'd with as fierce a Flame in his Breast, as Lust in his Bloud. And after he had made the Mothers Whores, nothing less would satisfie him, than making the Bastards they brought him Gods; A Character which he thought was the most likely to cover the Father's Faultiness, as well as the Children's Blemish of Birth. And this was his Motive for calling up all his base born Brats into the Clouds, *Bacchus*, *Hercules*, *Castor* and *Pollux*, *Mercury*, *Perseus* and his Daughter *Sospita* or *Lucina*. Read *Homer*, and you will find what Forming of Cabals and Parties; what Trials of Strength; what Quarrels and Uproars; what fierce Conflicts and Battles there frequently happen'd in the Court of Heaven, upon the various Turns in the Fortune and Progress of the Siege of *Troy*; With what Zeal and Malice one Set of Gods made Interest with a few Mortals against another, and contributed the Disputes of Heaven to imbroil

Affairs

Affairs underneath, and, like Oil, to feed and quicken the Flame of Human Reſentment and Indignation. If any reaſonable Man were to ſee *Mars* and *Venus* bleeding of the Wounds they had receiv'd from the Spear of *Diomedes*; *Juno* and *Pluto*, whom they call *Aidoneus*, weeping and groaning under the Bruiſes of *Hercules*'s Club; *Perſeus*'s Sword bath'd in *Bacchus*'s Body, and *Ar-cas*'s in *Minerva*'s; *Vulcan* kick'd headlong out of Heaven, and Limping of the Broken Leg he got by the Fall; If, I ſay, any Man of Senſe were to be an Eye-Witneſs of theſe Diſaſtrous Adventures and Accidents; What ridiculous contemptible Creatures muſt he look upon ſuch ſtrange Deities as theſe to be? Could he any longer hear them call'd ſo with patience? Would not the very Sight convince him, that they were as liable to Pain and Diſſolution as Himſelf; that they were only Men, and that their Strength and Power as Such were not very Extraordinary? Would he not think Thoſe that made them feel the Point of their Weapons and the Weight of their Hands were the Better Gods of the Two? What a Dramatick Novel is that Story of *Mars*'s abuſing *Vulcan*'s Bed, and *Vulcan* catching him and *Venus* in a Net, and then calling together the whole Diet of the Gods to be Witneſſes of the Fact, and make themſelves merry with it? What does ſuch a Riotous and Shameleſs Behaviour as this deſerve but the ſerious Abhorrence of Sober Men and the loudeſt Laughter of the Rabble? What a nauſeous Comedy 'tis to ſee *Hercules*, like a Monkey, drunk and offering, by way of Courtſhip, all the Indecencies you can imagin to the Miſtreſs of his Heart fair *Omphale*? I may very well be excus'd from tracing

tracing them any further in their Scandalous Courſes and Fulſome Amours. You have both them and their Actions repreſented in *Effigie*, in Gold, Silver, Braſs, Iron, Stone, Wood; And theſe very Figures directly demonſtrate, at the firſt View, the Licentiouſneſs of the Perſons and the ſad Miſtake of their Admirers and Adorers. Alaſs! how are theſe Men benighted and miſled by this Enchantment, this *Ignis Fatuus*! That They who abhorr the thought of permitting or even pardoning Adultery in their own Houſes or Territories; that they who tremble at the very Imagination of ſuch rank Inceſt as that between Brother and Siſter; that they who condemn the Crime of One Man's Abuſing himſelf with another; ſhould enſhrine and adore even the moſt harden'd and profligate Offenders of this kind! What can be more aſtoniſhing, than that the Lives of Gods ſhould be one continued Courſe of all thoſe black and flagitious Vices, which the Laws in Force among their own Worſhippers ſo ſtrictly prohibit and ſo ſeverely puniſh?

§. 13. In their Streets and Houſes they trample every Day upon thoſe Kinds of Materials, Wood and Stone, which they make their Gods of. One and the ſame Piece of Timber ſerves them for an Idol and for Fewel. That which was good for Nothing before but to build Walls, pave Yards, or make Fires with, when an Artiſt has beſtow'd ſome pains upon it, and batter'd or chopp'd it into ſhape, 'tis preſently mounted a God, and his Pedeſtal incircled with Votaries; So that whatever they may fancy, 'tis not the Image it ſelf, but the Carver's Art in it, which they tender and direct their Devotion to. While the Stone

lay

lay rough in the Dirt, and had no other ſhape but what the Spade and the Pick-ax gave it at the Quarry, they would thruſt it, without Ceremony, from Place to Place with the ſoles of their feet, and it lay expos'd to all the meaneſt and vileſt Purpoſes. But when the Statuary has been at work upon it, and chizel'd and peck'd it into the Figure of a Man or a Woman, then the Artiſt has a thouſand Complements and Acknowledgments heap'd upon him; and the Statue is firſt Bought, and then Deified: Nay, the Mechanick ſays his Prayers to his own Peice of Work, as if he had made it in his ſleep, and known nothing of what he was doing. The Stone and the Log, whoſe Flakes or Splinters ſcatter'd and flew before the Edge of his Tools, this Paſſive Dead Lumber, when he has hew'd and hammer'd it into a Human Shape, he congratulates and kneels to as his God; Whereas if any Thing in this operoſe Tranſaction or Performance of his deſerves Divine Honours, it muſt be his own Skill and Genius. Certainly an Artiſt is more to be valued than the Thing he makes or forms; For, in ſhort, the Materials did not beautify or Deify his Art, but his Art beautified and Deified the Materials. He was in Being before the Statues he made; And he made them according to his own Pleaſure and Fancy: And therefore if either of them ought or is worthy to be Worſhipp'd, it ſhould be the Statuary. But the Practice of the Idolatrous World is quite contrary. The Deſigner's Qualifications and Accompliſhments are no more valued than if they were employ'd upon the common Furniture or Ornaments of a Houſe or a Garden; And yet thoſe Repreſentations and

Figures,

Figures, which are the Reſult of his Art and Manual Operation, have the luck, I know not how, to commence Divine and Adorable Beings! He that made and form'd them is Mortal himſelf, and can carry on this Idol-making Trade but a few years; and yet all the Reverence and Reſignation, that is due to a Self-immortal Power, is devoted to theſe inanimate Effects of this poor Mortal's Labour and Skill; Which muſt be cover'd, duſted, ſcour'd, and otherwiſe carefully look'd after, and kept in Repair, or elſe the Play-Things will ſoon rot and moulder away, and muſt do ſo at laſt, whatever Care or Pains are beſtow'd upon them, to guard and preſerve them from Caſualties and Decays! That Men ſhould be ſo loſt and envelop'd in a Fog of Ignorance and Superſtition as to aſcribe Divinity and ſend up their Prayers and Praiſes to Things ſo very much Inferiour in Nature and Significancy to Themſelves! That Men who can ſee and hear ſhould make a God of That which can do neither! That Creatures endow'd with Senſation and Reaſon ſhould dignifie thoſe Subordinate Species which are abſolutely deſtitute of the Power both of Motion and Perception! That They who keep theſe Images lock'd up, and know and acknowledge that 'tis in their Power to do with them what they pleaſe, and to handle them as ruggedly as they pleaſe, ſhould profeſs and perſiſt in an abſolute ſervitude and ſubjection to them as ſo many Sovereign Lords and Governours of Nature! This Conduct and Practice is indeed ſo amazing and incredible, that any one may ſuſpect I have not ſufficient Grounds for what I alledge, or that it is all a malicious Invention and Falſity. But

I ſtand

I ſtand clear of any ſuch Imputation by the Matter of Fact it ſelf, which is publick notorious and flagrant, and for the truth of which I freely appeal to the Partys concern'd in the Charge, and to the Senſes of every Man elſe that will give himſelf the Trouble and Uneaſineſs to be a Spectator at their Religious Offices and Ceremonies.

§. 14. The Holy Scripture has laſh'd and expos'd the Folly and Madneſs of this Management and Behaviour with a much more elegant and lively Severity and Smartneſs than I can pretend to be Maſter of; [a] *Their idols are ſilver and gold, the work of mens hands. They have mouths, but they ſpeak not; eyes have they, but they ſee not. They have ears, but they hear not; noſes have they, but they ſmell not. They have hands, but they handle not; feet have they, but they walk not; neither ſpeak they through their throat. They that make them are like unto them.* And how expreſſive are thoſe Characters, how pungent are thoſe Sarcaſtick Rebukes, of the Monſtrous Abſurdity of this horrid Sin, which we find ſuggeſted and dictated by the Holy Ghoſt in the Books of the Prophets? For inſtance; [1] [b] *They ſhall be aſhamed, who have formed a god, or molten a graven image that is profitable for nothing. Behold, all his fellows ſhall be aſhamed: and the workmen, they are of men: let them all be gathered together, let them ſtand up; yet they ſhall fear, and they ſhall be aſhamed together. The ſmith with the tongs both worketh in the coals, and faſhioneth it with hammers, and worketh it with the ſtrength of his arms: yea he is hungry, and his ſtrength faileth; he drinketh no water, and is faint. The carpenter ſtretcheth out his rule: he marketh it out with a line: he fitteth it with planes,*

1 Αἰχυνθήτωσαν. Septuag. a Pſal. 115. v. 4, &c. b Iſai. c. 44. v. 9, &c.

and

and he marketh it out with the compaſs, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the houſe. He heweth him down cedars, and taketh the cypreſs and the oak, which he ſtrengtheneth for himſelf among the trees of the foreſt: he planteth an aſh, and the rain doth nouriſh it. Then ſhall it be for a man to burn: for he will take thereof and warm himſelf; yea, he kindleth it and baketh bread; yea, he maketh a god, and worſhippeth it: he maketh it a graven image, and falleth down thereto. He burneth part thereof in the fire: with part thereof he eateth fleſh: he roſteth roſt, and is ſatisfied: yea, he warmeth himſelf, and ſaith, Aha, I am warm, I have ſeen the fire. And the reſidue thereof he maketh a god, even his graven image: he falleth down unto it, and worſhippeth it, and prayeth unto it, and ſaith, Deliver me, for thou art my god. They have not known nor underſtood: for he hath ſhut their eyes, that they cannot ſee; and their hearts, that they cannot underſtand. And none conſidereth in his heart, neither is there knowledge nor underſtanding to ſay, I have burnt part of it in the fire, yea, alſo I have baked bread upon the coals thereof: I have roſted fleſh and eaten it, and ſhall I make the reſidue thereof an abomination? ſhall I fall down to the ſtock of a tree? He feedeth of aſhes: a deceived heart hath turned him aſide, that he cannot deliver his ſoul, nor ſay, Is there not a lie in my right hand? Here we ſee Idolatry pronounc'd and condemn'd as Atheiſm by the Verdict and Sentence of God; How then can the Guilty juſtify or excuſe themſelves in contempt and defiance of the Voice of God and the Voice of Reaſon? What can we call it but a Magical Enchantment, a Demoniacal Poſſeſſion, when we ſee Men thus abjectly honouring and adoring

adoring Stocks and Stones inſtead of the Great Self-exiſtent All-ſufficient Principle, in wilful Contradiction to the plaineſt Dictates and Convictions of Reaſon and Common Senſe? What Comfort of Hope, what Proſpect of Pardon for ſuch bold and profligate Offenders, as are not afraid to caſt off all Allegiance and Duty to their Creator Preſerver and Redeemer, the True Infinite Eternal God, and to place all their Confidence in, and addreſs all their Acts and Exerciſes of Religious Worſhip to, this Irrational Inſenſible and Lifeleſs Rubbiſh?

§. 15. It had look'd ſomething better and more plauſible, if theſe God-Wrights had thought fit, not to carve or caſt theſe Dieties into ſo Regular and Organical a Shape and Figure; For, as it happens, This has betray'd a ſurpriſing Improvidence and Weakneſs in their Mechanicks. 'Tis poſſible the Vulgar might have been more eaſily perſuaded than One would think they ſhould be otherwiſe, that theſe Idols have a ſecret Senſe and Life and Conſciouſneſs in them, if Thoſe that made them had not had ſo much Reſpect for them, as to adorn and equipp them with Eyes and Noſes and Ears and Hands and Mouths, which have viſibly neither Motion nor Senſe. This makes their Pretenſions yet more egregiouſly contemptible and ridiculous. To Sight they have all theſe Organs; and as evidently no Uſe or Reality of them. When they ſtand on their Legs, 'tis not by any vital Strength or Power; and if they are in a Sitting Poſture, they are nail'd to their Seats and cannot riſe. As it pleaſes the Artiſt to place or diſpoſe the ſeveral Parts of their inanimate and lumpiſh Frame, ſo they keep preciſely

ciſely their Poſition and Situation. Their Nature is abſolutely deſtitute of all Principle of Action; And Clockwork it ſelf has more of Divinity in it than ſuch torpid Deities. Again; Theſe Spurious Gods might have impos'd themſelves upon the World with a better grace, if their Heralds and Prophets, I mean their Hiſtorians and Poets, had been ſo wiſe as to content themſelves with only declaring and aſſerting them to be Gods, and not recorded and deliver'd down to Poſterity the whole Detail of their Practices and Behaviour, which prove their Title to that Name ſo very remote and defective, that if we can depend upon the Account they give of them, we are ſure they were ſome of the Wickedeſt of Men. Had they only told the World, that ſuch and ſuch Perſons were Gods, and ſtopp'd there, they might, in ſome meaſure, have put Reaſon and Truth upon the Proof of the Divine Claim: They might have made not a few Proſelytes with ſome ſhew of Impreſſion, while the Cauſe ſeem'd to be depending. But when they are ſo copious and laviſh in the Stories of the lew'd Intrigues and libidinous Entercourſes of their Gods and Goddeſſes, as particularly in what concerns *Jupiter*, the vile unnatural Gratifications of their Luſts, the Jealouſies and Reſentments between the Male and the Female Deities, their Fears and their Frights, and all the other Arguments and Indications of a Debauch'd Enervate Irreclaimable Temper of Mind; what are they doing but aſſuring and convincing us that the Heroes of their Fables had ſo little Pretence to the Dignity and Excellency of the Divine Perfection and Character, that they were not ſo much as Vertuous and Honeſt Men; nay that they

they were Monſters and Prodigies of Vice and Improbity?

§. 16. And now perhaps the warm Advocates of Infidelity will try to parry this Argument by the Plea or Evaſion of Poetick Idiom and Invention, and will tell us, that Poets have a Right, and always make uſe of it, to an unlimited Liberty of Fiction, and that 'tis uſual with them to exerciſe and indulge their Genius in the Invention of ſuch Idle and Romantick Fancys as theſe, for the Diverſion and Amuſement of their Auditors or Readers; and that 'twas this Licence and Extravagance that brought forth all the Mythological Hiſtory of their Deities. But as This is but a thread-bare Apology; ſo 'twill appear as empty and jejune a one, if they will allow us to judge of it by the Meaſures and Rules they adhere to in forming and propagating their Sentiments of the Authority of theſe Narratives and the Teſtimony which they ſuppoſe they afford them in favour of their Idolatry. Are the Tranſactions which theſe Authors relate of their Deities meer Fable and Invention? Then why are not their very Names ſo too? why are *Jupiter*, *Saturn*, *Juno*, *Mars*, *&c.* any more than Dramatical Appellations or Perſons? For if we may ſuſpect and queſtion the Truth of the Facts, why may we not doubt as well of the Reality of the Perſons? Why is it leſs reaſonable to ſuppoſe that there never was a *Jupiter*, a *Saturn*, a *Mars* in the World, but that theſe and the reſt were only fictitious Powers and Characters, of the Growth of the Poet's Invention and Fancy, and deſign'd as uſually to put a Diverting Cheat upon his Readers, and entertain their Imaginations with an

Airy and Gay Mimickry of Truth, than to ſuppoſe, that ſuch Perſons there really were, but that they have been moſt lamentably miſrepreſented and abus'd, and that we are not to believe one Tittle of thoſe Infamous Storys, which their own Hiſtoriograpers have left upon Record? If we are to look for nothing but Fiction and Fable in the Compoſitions of the Poets; Why muſt we underſtand them as if they ſpoke in Earneſt, when they mention the Name of ſuch a One as a God, and ſuch a One as a Goddeſs? Why ſhould we apprehend any more in all this, than the thin fantaſtick Iſſue of a Fruitful and Wanton Imagination? I cannot conceive therefore, that the Idolater will any longer inſiſt upon a Diſtinction ſo very Partial and Unſerviceable, as this, That the foul and enormous Practices, which his Gods are charg'd with by their own Hiſtorians, are all Forgery and Fancy; but that ſuch Perſons there certainly were, and that they went by the Names which the Poets give them in their Writings. This Diſtinction, I ſay, is altogether Arbitrary and Unſupported. Is that black Hiſtory or Narrative, which theſe Authors have left us of the Converſation and Behaviour of theſe pretended Gods, all Allegory, or in a plainer word, a Lie? Then what obligation can we be under to aſcribe Reality to the Names or Perſons? Or if we are to depend upon the Poets as Annaliſts and Hiſtorians, when they ſpeak of theſe Perſons, and diſtinguiſh them by their Proper and Reſpective Names; then why not as much, when they tell us what they did and how they behav'd themſelves? Undoubtedly they that firſt made Gods of them, knew very well what Sort of Deportment

portment became the Purity and Dignity of a Divine Nature; and therefore had they really known or ſuppos'd them to be what they call'd them, they would never have made or prov'd them to be but ordinary Mortals, and indeed the worſt of Men, by thoſe flagitious Actions which they tell us they were guilty of, and thoſe Vehement Paſſions which they tell us they were intirely govern'd and acted by. If a Philoſopher ſhould talk in his Books of a Water whoſe Nature it was to burn, or a Fire that would chill a Man to Death, no One could ſuppoſe him to be ſerious, or imagin that the Vertuoſo deſign'd any thing by ſuch a *Phænomenon* but Whimſey and Banter. Thus in Equity of Reaſon, if theſe Mock Gods acted up, in any meaſure or inſtance, to the Character of *Divine*, ſomething might perhaps be argu'd or alledg'd in their Favour: but ſuch Crimes as Adultery, and the reſt we took notice of before, are Practices of ſuch a nature as only the moſt harden'd and ſhameleſs Libertines would not take it for a high and unpardonable Affront and Injury to be ſo much as ſuſpected of. And therefore if theſe Poetick Deitys follow'd theſe ſcandalous Courſes, we may be ſure they were no more than Men, and very Debauch'd ones too. Actions and Operations are the Teſt and Standard of Nature; and by the Congruity or Incongruity of theſe to the Things or Perſons they are aſcrib'd or imputed to, we may make a clear and certain Judgment, whether thoſe Things or Perſons are in Truth what they are call'd or pretended to be. If Fire and Water (as we were juſt now obſerving) were to be the Subject-Matter of a Diſpute; and One of the Diſputants were to ask the Other, What are the

Properties and Efficiencies of the One and the Other; He would not expect to be answer'd, that Water will set a House on Fire, or that Fire will freeze and kill a Man with Cold. Agen; If the Question were concerning the Nature and Properties of the Sun and the Earth, you would conclude that Man to be very Mad, or very Merry, that should tell you, that the Earth was a Glorious Luminary, that shot and spread Light and Brightness thro' the whole Expanse of Nature; and that the Body of the Sun was one Large Green Plantation, set thick with Herbs, and Plants, and all kinds of Trees. If such Affirmations and Descriptions as these cannot be suppos'd to come from the Mouth of a Sober Man; It follows, that those Poets and other Writers, whose Meaning and Authority is the Subject of our present Inquiry, but especially their most Celebrated and Judicious Poet of all, would not have so liberally dos'd their History and Characters with such Actions and Habits as are so far from being Suitable and Compatible to a Divine Nature, that they are Notoriously Human, and only to be found in the most Degenerate and Dissolute Part of Mankind; if they had been under any serious Persuasion that *Jupiter* and the rest of the Gang they gave this Account of, were and ought to be look'd upon as Gods. Let me cramp our Unbelievers with this further Question; If the Poets bely'd and slander'd these Gods, and they are resolv'd not to believe one word they say of their Demeanour, Why will they trust to their Veracity when they set out their Heroes and others in their proper Shapes and Colours? Why should not Courage in Poetry stand for Cowardise in

Fact

Fact, and Running away in Verſe ſignify a Victory in Proſe? If all that's Uncreditable in the Storys of *Jupiter* and *Juno* is to be read and underſtood backward; Then we may quote *Homer* for *Achilles*'s Cowardiſe, *Therſites*'s Bravery, *Ulyſſes*'s Dulneſs, *Neſtor*'s Folly and Want of Experience, *Hector*'s and *Diomedes*'s Softneſs and Effeminacy, and *Hecuba*'s Hardineſs and Military Fury. For if the Poets muſt of courſe be underſtood to ſpeak by Contrarys upon the Topick of Temper Behaviour and Character, then there's no reaſon why they ſhould not be underſtood ſo in theſe as well as in other Inſtances. Or will the Gentile diſtinguiſh agen, and tell us, that what we meet with in the Poets of the Actions and Characters of Men, we are to take for Truth, but by no means what they have tranſmitted to Poſterity of the Characters and Conduct of their Gods? Or that theſe Authors wrong them extreamly, and are not to be regarded or attended to when they ſet before the Reader ſuch luſcious Views and Scenes of their Unlawful Embraces and Rank Debaucherys; But that they do them Juſtice, and deal Ingenuouſly and Veraciouſly with their Readers, when they mention any thing to their Reputation and Advantage; as particularly when they mention *Jupiter* in the lofty Stile of Father of the Gods, Supreme or Sovereign, *Olympian*, or the great Monarch or Emperor of Heaven. Now the Anſwer to this I need not dwell upon; For it muſt be as obvious to every one as 'tis to my ſelf; and that Argument which we lately urg'd from the Nature and Kind of their Actions, makes good and eſtabliſhes the Right and Title of Truth and Self-exiſtence againſt theſe

these Dark Shadows of Imaginary Divinity. For this is plainly the truth of the matter; Their Actions and Passions are such, as discover and prove them to be not only Mortal, but Corrupt and Vicious Men, at the same time that those Supernatural Powers and Capacitys which their Encomiasts ascribe to them, seat them above in the *Empyreum*, and crown them with a Diadem of Divinity. Now these two Characters are absolutely Inconsistent and Irreconcileable. A Divine or Celestial Nature cannot sink into such sordid obscene Actions. And consequently, on the other hand, the Commission of such Crimes abundantly assures us that the Partys confessedly guilty of them, cannot be Gods.

§. 17. Upon the whole then, the Conclusion cannot be avoided, that these Dishonourable Facts are truly fixt upon them, and that all their Glory and Deification is the Kindness of Panegyrick and the Flourish of Flattery. And this is the known and usual Method of *Parasites*, whose Business 'tis to make and superinduce the brightest Beautys, where they find the most disagreeable Deformitys, and to dawb thickest upon the worst Blemishes. This is necessary to recommend their Favourites and Cullies to their Audience or their Readers. A Blaze of false unmerited Praises and Decorations strangely dazles the Eye, and casts a Treacherous and Sophistical Brightness upon the blackest and foulest Objects. This is the Case, when a Man of Wit and Parts makes a Patron or a Superior a Subject for his Muse to bestow all her Favours on, who perhaps at the same time deserves the severest Animadversions and Lashes of another Sort of Poetry. For where the utmost

moſt Rigour of Satyr is due, there the higheſt Flights of Commendation, and the loudeſt Expreſſions of Applauſe, are generally very ſeaſonable and of excellent uſe. Of this the Poets, and the other Introducers or Inſtallers of theſe Fabulous Deities, were very well aware; and therefore they judg'd it convenient to heap the moſt magnificent Epithets upon the Men of Power they were courting and cultivating, and to embroider their Robes with a thouſand Recognitions and Titles of their Divine Power, Dominion, and the like, at the very ſame time that Providence ſo forcibly directed and overrul'd them, that they ſet their Hands to the Offenſive Hiſtory of the Lewd and Infamous Lives of theſe Patrons or Princes; being ſo far depriv'd of the Power of Reflection, that they did not apprehend or foreſee, that all thoſe fine Titles and Extravagant Flights would be too thin a Vail to keep thoſe Natural Infirmitys and Unnatural Immoralitys of the Men out of ſight, which demonſtrate, that the Attributes of the Divine Nature can no more belong to theſe Panegyrical Gods, than the Reputation and Eſteem of Honeſt or Honourable to theſe Goats and Monkeys in Human Shape. For I am verily perſuaded, that theſe Detections and Narrations of their Enormitys were not meerly Accidental. Certainly the Divine Wiſdom and Power controll'd and guided the Hands which held the Pens that regiſter'd the Nauſeous and Scandalous Practices of theſe Uſurping Powers. 'Twas the fartheſt Length of Impiety that deprav'd Human Nature could reach, to transferr the great Incommunicable Name, the Supreme Dignity and Eminence

nence of the Divine Nature, to Mortal, Sinful, Shameleſs Men: No wonder then, that the great Principle of Truth, the Jealous and Provok'd Almighty, ſhould here interpoſe, and by an irreſiſtible Impreſſion ſteer the bold and ſaucy Electors and Orators of theſe new Gods into plain Confeſſions, and publick Atteſtations of their Villanys, that ſo they might ſeal and bequeath to Poſterity an Inconteſtable Declaration and Evidence, that theſe Gods of theirs were only the Creatures of their own Impious Fiction and Flattery.

§. 18. And now have the Patrons of this prophane Superſtition any further Evaſion or Excuſe to offer in their Defence? Can they arrogate or challenge Divinity for their Gods upon any other Bottom? For it cannot be deny'd but that the Arguments we have now brought are an abundant Proof, that they were only Men, and ſuch Men as were a ſad Reproach and Diſgrace to Human Nature. Poſſibly they will have Recourſe to another *Medium*; the Singular Services their Gods did the World by the Invention of Arts, and thoſe Conveniences and Advantages of Life they were the Authors of, and introduc'd into the World, and will affirm, that they deſerv'd to be made Gods for thoſe Uſeful Contrivances or Proviſions, and thoſe Mechanical Improvements, from which Mankind have reap'd ever ſince ſuch great and univerſal Benefit. They will tell us, that *Jupiter* found out the Way of making Earthen Ware or Earthen Veſſels; that Navigation begun at *Neptune*; that the Smith's Occupation and the Myſtery of working Iron came from *Vulcan*; that *Minerva* taught the World Weaving;

that

that *Apollo* brought Muſick, and *Diana* Hunting, and *Juno* good Dreſſing in Faſhion; that *Ceres* ſet the Plow a going, and found work for the Farmer and the Peſant; In a word, that the ſeveral Gods contributed their Several Shares or Parts in the Invention and Proviſion of ſuch Uſeful Employments and Profitable Accommodations for the publick Good, as we read they did in Hiſtorians. To this we anſwer, that the Capacity and Vigour of Man's Rational Faculties in General much more deſervedly challenge the Honour of being reputed our Benefactors, than theſe particular Perſons. For Nature is the Hand-maid to Art. Obſervation, Attention, Reflection, and Study are ſo many lighted Tapers, by which the Mind of Man ſearches out and diſcovers what Providence has laid out of Sight and left in Obſcurity; and this is an Axiom well known and often apply'd, that Art is nothing elſe but an Imitation of Nature. And therefore theſe Men and Women's Inventions Proficiencies and Accompliſhments ſo little entitle them to the Character of Gods and Goddeſſes, and the Sacred Honours due to Divine Majeſty, that they directly and evidently prove them to have been but Men and Women. For the Rules and Methods of theſe Arts and Improvements were at firſt as much Unknown to them as to us, 'till by following the Clue of Nature, and copying after that Original, they happily lighted on them at laſt. A Capacity of Knowledge, and a Qualification for Learning, are of the Definition of Man, and make a very conſiderable Figure in Human Nature. Why then are we ſurpriz'd, that Men ſhould obey the Propenſitys and Impulſes of this Power in their

their Minds; that they ſhould attentively contemplate and diligently explore the various Motions and the Correſpondent Meaſures of Nature; and that theſe Obſervations and Searches ſhould lead them as by the Hand to the Privacys and Retirements of Invention and Art? Let me obſerve further, that if the Service, which *Jupiter*, *Neptune*, *&c.* have done the World by thoſe Conveniences they have added to Human Life, is ſo very conſiderable, that the Dignity of the Divine Character it ſelf is no more than an Equitable Compenſation for it; Then all other Inventors of Arts and Sciences and Improvements of any Sort have not juſtice done them, 'till they are Deify'd too. And here come in the *Phenicians* with their Claim, who invented Letters; *Homer*, the firſt Heroick Poet; *Zeno Eleates*, the firſt Logician; *Corax* of *Syracuſe*, the firſt Rhetorician; *Ariſteus*, to whom we are oblig'd for the Method and Art of training and managing and making the moſt Profit of Bees; *Triptolemus*, who taught us how to ſow and nurture Corn; *Lycurgus* of *Sparta*, and *Solon* the *Athenian*, who were the firſt Inſtances of Civil or Municipal Legiſlature; and *Palamedes*, who brought the Alphabet, Arithmetick, and Weights and Meaſures upon the Stage. Theſe are a few only of thoſe Celebrated Men, whoſe Fame Hiſtory has preſerv'd to us as the Authors of ſomething or other very Conducive to the General and Laſting Emolument of Mankind. If therefore the Merit of Art and Invention Juſtly introduc'd theſe Gods, and the Deification of the Men brought on the Worſhip of their Images; Reaſon and Juſtice require of us, that thoſe that in after Ages might have pleaded

the

the ſame Merit, ſhould be veſted with the ſame Honours, and exalted to the ſame Character. Or if theſe Modern Inventors and Artiſts muſt be deny'd this Favour, then let their Predeceſſors be deny'd it too. Let Them paſs for Mortal Men as well as thoſe that have as good a Title to be Gods as themſelves. Let it be ingenuouſly confeſs'd, that *Jupiter*, *Juno*, and the reſt, have not the leaſt Advantage, in Extent of Power or Dignity of Nature, of *Homer*, *Zeno*, or *Lycurgus*; and that as to the Character of their Morals, they ought no more to be named or compar'd with them, than Vice with Virtue, or Men with Beaſts. Nay, and are not the very Shapes and Features of the Idols themſelves a plain Confeſſion and Declaration from their Votaries, that the Perſons repreſented by them were at beſt but Men?

§. 19. *At beſt* I ſay; for how many are there of theſe Gods that the Statuary does not vouchſafe the Honour to of carving them into an Human Form? How many of them do we ſee expos'd upon their Baſes in a much meaner Figure? Some of them Irrational Animals, and others of the Inanimate and the Loweſt Species of Material Beings; Birds, Beaſts tame and wild, Reptiles; in a word, *Specimens* of almoſt all the Stores and the various Furniture of Earth and Ocean? And what is the Meaning of all this, but that upon Man's firſt Fall and Defection from God, and his ſurrend'ring and addicting his Will to the moſt Licentious and Inordinate Indulgences of his Animal or Brutal Appetites and Paſſions; Theſe wholly ingroſs'd his Contemplation and Admiration; and as all his Wiſhes and Deſires concenter'd in thoſe Coarſe and Senſitive Enjoyments and

Pleaſures

Pleaſures which are common to him with the reſt of the Animal World; ſo he cloath'd his Deities with the Shapes and Repreſentations of thoſe Animals, whoſe Paſſions and Fruitions himſelf ſo ambitiouſly emulated and imitated. And as Men were addicted to one ſort of Paſſion or Vice more than to another, ſo they made Choice of That for their Darling Deity, and then accommodated to it the Figure and Image of that Animal, whoſe Nature ſeem'd fitteſt to repreſent it. And This, in ſhort, was the Forge out of which came all thoſe Symbolical Images of Four-footed Beaſts, Creeping Things, and Fowls of the Air, which ſtand Conſecrated in the Heathen Temples. So ſays that venerable Preacher and Expoſitor of our Holy Faith and Religion; [a] *They became vain in their imaginations, and their fooliſh heart was darkened. Profeſſing themſelves to be wiſe, they became fools: And changed the glory of the uncorruptible God, into an image made like to corruptible man, and to birds, and four-footed beaſts, and creeping things. Wherefore God alſo gave them up to uncleanneſs, through the luſts of their own hearts.* Having debas'd and ſullied their noble Faculties, as we ſaid before, with all thoſe Groſs and Sordid Satisfactions, which are the Gratifications and Exerciſes of the Brutal World, what could they do leſs than make Gods of thoſe Brutes, whoſe Affections and Senſations they admir'd ſo profoundly, and whoſe Happineſs they look'd upon to be the greateſt in the World? And thus having fallen faſt and far from the Knowledge of God and the Intellectual Fruitions of a Heavenly Life; and being now ſo deep immers'd and mir'd in all the filthy and noiſom Corruptions and

[a] Rom. c. 1. v. 21, &c.

Courſes

Courſes of a meer Senſual Voluptuous one; and converſing with no other Objects but thoſe of Matter; they became at laſt ſo raſh and deſperate as to attribute and appropriate the very Nature and Perfections of the One true God, the Father of the Eternal *Logos* or *Intelligence*, to theſe Material and Senſible Objects. The Gentile Philoſophers and Doctors are ſo Conſcious and Senſibleof theſe things, that they do not trouble themſelves to deny or diſſemble the Fact, that thoſe Images of Men and Brutes, which are ſet up and addreſs'd to in their Temples, are their Gods; But ſay they, in Excuſe for themſelves, you muſt know theſe Idols are ſo many Neceſſary *Mediums*, or as it were, Avenues or Doors of Correſpondence and Communication between the Divinity and his Votaries; that the Idol is his Repreſentative, and not only ſo, but his Interpreter; and that he delivers his Oracles and Anſwers by it; and that we can have no Apprehenſion of, or Entercourſe with, Inviſible Powers, but by ſuch Subſtitutes and Solemnities as theſe. Others of them, Superior to the former Claſs of Profeſſors in Reputation and Authority, (or however they think themſelves ſo) explain and vindicate themſelves another way. They tell us that the proper Deſign and Uſe of theſe Images from the beginning was to ſerve in the Invocation of Angels or Celeſtial Powers, as ſo many Receptacles for their Entertainment and Convenience, when they deſcended to impart to Mankind the Counſels of God's Will, and the Myſteries of Divine Knowledge ;that they are only as ſo many Syllables or Letters in a Book, converted by Angels, when they come down among us, into ſuch Articulate

ticulate and Intelligible Sounds and Signs, as let us into the Knowledge of the Purpoſe of their Errand and the Subject of their Buſineſs. And theſe haughty *Adepts* take a pride in theſe Idle and trifling Hypotheſes and Solutions, and as highly value themſelves upon them as if they were the very Depths of Solid and Sober Theology, which, God knows, they have no manner of Relation to. For whoever will think it worth his while to diſſect this Reply, and examin what there is in it, will ſoon find it as falſe and impertinent a Notion as any of thoſe we have ſhewn the Folly and Abſurdity of before.

§. 20. For 'tis but demanding the Experiment, and placing the Mirrour of Truth in the face of this Phantom, and you find out the Cheat immediately; As thus: I would ask theſe grave Gentlemen in what manner, or on what account, God ſhould be ſuppos'd to reveal and utter his Oracles and the Knowledge of Himſelf and his Will by or thro' theſe Dumb Idols? Are the Materials, or the Figures the Ground and Occaſion of this? If the Materials only, then why is there ſo much Labour and Coſt beſtow'd upon the Workmanſhip? and why could not God as commodiouſly and readily have exhibited himſelf and his Inſtitutions and Injunctions by any other Unſhapen parts or parcels of Matter, before the Artiſt's hand or tool had come near theſe? To what End were ſuch Edifices rais'd and inclos'd within Walls and Gates, as Temples and Domes? And why muſt this ſacred Uſe and ſingular Privilege be confin'd to one particular Flake of Stone or Log of Wood or Maſs of Gold lodg'd and lock'd up cloſe within theſe Purlieus? Is not the face of the

the Earth cover'd over with Materials and Accommodations of the ſame kind? Or if 'tis only the Shape and Figure, which invites and draws the Deity down into it; then how come ſuch Lifeleſs Materials, as Wood and Stone and Metals to be ſo peculiarly Valuable and Significant for this Purpoſe? Why ſhould not the Deity rather chuſe to diſcover and explain himſelf by the living Organs of the Animals themſelves, than by theſe Inſenſitive and Heavy Reſemblances? For if there is any thing reaſonable in this Apology, One would think the Worthier and Superior Nature of the two was beſt qualify'd for and beſt deſerv'd to be us'd as the Inſtrument or Conduit of this Commerce; and that it was more Suitable to the Dignity and Honour of a God, to ſpeak by or thro' the Bodys of Men and Beaſts, which are not of Human Formation, than by the Work of a Mortal hand, the Cumbrous Figures of Men and Beaſts in Wood and Stone. Beſides, what can be a greater Aggravation of their Impiety, or a plainer Condemnation of Themſelves, than that ſome of theſe Animals ſhould be either ſuch fierce, or ſuch vile and filthy Creatures, as any where but in a Temple they would abhor and fly from the very Sight of, and yet that the Forms of them expreſs'd in Matter void of all Senſe and Motion they ſhould pitch upon for Gods? A remarkable Paradox indeed, That the Original ſhould have nothing Extraordinary in it, and yet the Picture and Copy be no leſs than Divine! Or will they ſay, that 'tis not for the ſake either of the Form or the Matter, that the Deity viſits and employs his Idol, but that his Approximation is intirely the Effect of his Eſteem for theſe Manifeſtations

of Art and Skill, which are conſpicuous in the Workmanſhip, as being an Imitation of and bearing an Analogy to Nature? If this is the Caſe, then the Matter of the Idol is as Superfluous as ever, becauſe the Subject of this Art and Skill is not indeed the Matter but the Maker. In this Reſpect, the Artificer has vaſtly the Advantage, and ought by all means to take place of his Work, that is to ſay, if Elegance of Deſign and Excellency of Invention is that which procures the Honour of the Deity's Preſence. For the Skill or Accompliſhment of thus happily deſcribing and repreſenting Nature, is wholly in his Head, which therefore ought in Reaſon to be Conſecrated, and Qualify'd for the Deity's Reception, much rather than the bare Stupid Effects of his Contrivance and Application.

§. 21 We come now to that other Hypotheſis, the more Philoſophical and Refin'd One (at leaſt as ſome ſuppoſe) of the Two. And here, ye *Gentiles*, prepare to anſwer me this Queſtion. If the thing which you propoſe in providing and ſetting up theſe Idols, is to carry on a Correſpondence with God, and to get information of his Pleaſure and Purpoſes by the Intervention of Angels or Good Spirits, repreſenting their Maſter, and delivering their Meſſage from this ſort of Conveniencies or Accomodations; then how comes it to paſs, that you addreſs your ſelves in much more Submiſſive and Emphatical Expreſſions of Religious Reverence and Reſignation to thoſe Idols which you make uſe of only as the Ordinary means to invoke thoſe Aſſiſting Powers by, than to the Powers themſelves? You tell us the Purpoſe and Intent of bringing this Furniture into

into your Temples, is it's Significancy and Subſerviency towards acquiring the Knowledge of the Divine Counſels and Appointments; And yet you think it no Diminution or Injury to the Honour of the Deity, to conferr his Title or Stile upon ſuch Lumber, and to apply to it and treat it with all that Deference and Humility both of Word and Geſture, as if it were it ſelf a Divine Being. You readily confeſs that there is an infinite Diſparity between the Idol and the Divine Power it ſelf, and you alledge the Eminence and Inacceſſible Majeſty of the Godhead as the Reaſon why you do not direct your Addreſſes of Prayers or Praiſe immediately to God himſelf, but recommend them to Angels or Miniſterial Spirits, by them to be convey'd to him; and yet both God and his Angels are over-look'd and neglected, and Wood and Stone, which are no further Valuable than as they are Ornamental, and ſpeak the Worth only of the Deſigner's hand, theſe you call your Gods, and you honour them as ſuch. Is this think you a Sign or an Argument of that Fear and Awe, which ſo powerfully reſtrains you from the Preſumption and Intruſion of an Immediate Application to the Deity? You tell us (we know how falſely in fact) that theſe Images ſerve you as ſo many Syllables or Words of a Book to read or peruſe the Divine Will and Nature by. Now if this were ſo; Yet is it not new and unaccountable, that the bare Signs or Names or Emblems of things ſhould deſpoil the things themſelves of their Dignity and Character? I dare ſay, 'twould go hard with any Man that ſhould venture to affirm that the Emperor's Name in a Proclamation has more Authority in it, and

juſtly challenges a greater Deference and Reverence, than the Emperor's Perſon. Theſe would be Treaſonable words, and probably coſt the Aſſerter his Head. If the Letter of a Name or Title denotes or argues any Intrinſick Value or Merit at all, 'tis only That which he that admires it ſhould aſcribe to the Hand that writ it. To bring this home; Men muſt be plainly out of their wits, and not fit to be truſted with themſelves, before they can thus Abſurdly and Atheiſtically miſplace the diſtinguiſhing Stile and Denomination of Divinity upon ſo cheap a thing as Dull Matter; before they can be guilty of ſuch a woful miſtake as to give the Workmanſhip the right hand of the Workman. And what tho' it were true, that theſe Images are as ſo many Characters and Signals Declarative of the Deitie's Acceſs and Preſence, and that the Sublime Importance of this Uſe and Office intitles theſe Figures themſelves to the Stile and Character of Divine; yet I deſire to know, why the Artiſt, who grav'd and faſhion'd them, and whoſe Capacity and Significancy ſo far ſurmounted theirs, that he hammer'd and cut them into what Likeneſs he fancied moſt, and gave them all the Regularity and Symmetry of Features they have to ſhew, has not in Reaſon and Equity a much better Claim to Deification? If a good piece of Writing is ſo agreeable and meritorious a Performance in our eyes, the Genius and Dexterity of the Writing-maſter deſerves much more to be Valued and admir'd. We ſee then this boaſted Plea and Excuſe of our Adverſaries for the Uſe and Conſecration of their Idols fails them. Have they then any other Subterfuge to ſhelter their Reputation, and reconcile their

Practice

Practice and Inſtitution with the Senſe and Conduct of Men undepriv'd of their Underſtandings?

§. 22. May there not be another Reaſon, why they faſten a Human Figure upon the Deity; even becauſe they ſuppoſe him to have a Human Body? But then agen, why do they wrap him up in the Shapes and Furrs of Wild-Beaſts? Or if they will aſcribe a Four-footed Body to him, then why do they ſet him out ſo often in the Form and Lineaments of a Human One? Or does he carry a Machine about him mixt and compounded of both Natures? Is he Half-Man Half-Brute? Then why do they not *Always* make him ſo? Why do they take his Compoſition aſunder, and make him all a Man, in one place, and all a Beaſt in another? Whereas, if his Outſide is partly the One, and partly the Other, they ought not to flatter him, but deſcribe him that Groteſque and Frightful Confuſion of Species which he is; like thoſe Anomalous Conceits and Unnatural Unions of *Scylla*, *Charybdis*, *Hippocentaurus*, and the *Egyptian Anubis*, bearing the Head of a Hound perch'd upon the Shoulders of a Man. If the Parts of theſe Gods are thus patch'd and complicated, let them be repreſented to the life; Or if their Shape is Natural Juſt and Uniform of one Sort or another, then let their Effigies be ſo too. To purſue the argument; If they are Males, and their Bodys ſuch as are proper to that Sex, then let not the Carver or the Painter preſume to change them into Females: Or are they Females? Then, how dare they diſcriminate them as Males? Or if they are Both, then they ought to be pictur'd and ſhap'd accordingly. The Diſtinctions of Sexes ought to be blended in them, as in thoſe Enormities of

Nature, which we call *Hermaphrodites*. And if the *Gentiles* would be pleas'd to try the Conſequence of ſuch a Repreſentation, Religion and Truth would gain This by it, that this Effort of their Atheiſm and Impiety would expoſe them as Effectually to the loud Contempt and Laughter of all that beheld it, as it would render them unpardonably Odious and Deteſtable to all that heard of it. But do they indeed imagin ſeriouſly, that the Deity is Corporeal? Do they conceive and acknowledge him an Organiz'd Body, with Belly, Hands, Feet, Neck, Breaſt, and other Parts and Members, which there's no occaſion to name? O then let Recollection and plain Reaſon inform them, what Monſtrous and Execrable Conceptions they entertain of him, and what a long winding way they have travell'd in this Dark and Deſart Region of Error and Impiety! If the Deity or a Part of the Deity were ſuch a Body as this, then all the Properties and Affections of Extended Subſtance would Eſſentially belong to him too; He would be Paſſive, Diviſible, Vulnerable, Corruptible, and finally Diſſoluble. This is the Flux and Impotent Condition of the ſeveral Kinds and Claſſes of Terreſtrial Bodys. But no One, I hope, will allow himſelf to conceive ſo meanly and unworthily of the Divine Nature, as to imagin it liable to theſe Imperfections Violations and Changes. For God has nothing of Body in his Eſſence; He cannot die, decay, or ſuffer; And he is ſo compleatly Happy, and ſo immenſely Opulent, that 'tis Impoſſible he ſhould Want or find himſelf Unprovided of any thing whatſoever. Now therefore theſe Molten and Malleted Repreſentatives of him are very Ill choſen,

choſen, and abſolutely Uncapable of the Character and Province aſſign'd them; For they are diſtributed into the ſeveral Parts and Limbs of an Animal Body; they waſt, and grow old, and at length either ruſt or are worm-eaten and moulder into Atoms, and would loſe not only their Beauty or Luſtre much ſooner, but their very Frame and Subſtance, if their Adorers did not take care to bruſh the Cobwebs from them, to clean burniſh and guard them, and as Age or Accidents deprive them of their Noſes Fingers or the like, to glue or ſodder on ſuitable Succeſſors. Is it not very common to ſee the Workman buſy at putting a decrepit ſhatter'd God in Repair? and when the rigorous and continu'd Attacks either of Time or Bad Weather or Accidental Violences from the Teeth Horns Hoofs or Hands of ſome unmerciful Aſſailant have ſo maul'd it, that the Artificer either cannot or does not think it worth while to mend it, then he's thrown by, and an exquiſite Hand muſt be employ'd in haſt to fill up the Vacancy. But in what a dark Fog muſt that Man's Underſtanding be loſt, that has the Confidence to pronounce That a Deity which came, what it is, out of his own Hands and Shop! To ſupplicate upon his knees for Safety and Succeſs at the feet of a Statue, which it coſts him no little pains and trouble to preſerve clean and free from Damage and Diſaſter! To recommend his Wants and Neceſſitys to That which he knows very well has continual and indiſpenſable occaſion for his Attendance and Service! And laſtly, Not to be diſcourag'd by the ſhameful Flagrancy of the Abſurdity it ſelf, from acknowledging and treating thoſe Repreſentative Figures as ſo many Proprietors

prietors and Lords of the Univerſe, which their Keepers turn the Key upon, and make cloſe Priſoners, as often as they ſhut the Temple-doors!

§. 23. Nor are theſe the only Expoſtulations and Objections that ſhould admoniſh and convince theſe Deluded Men, what Indignities they offer to God, and how ſadly they impoſe upon themſelves. Their eager Controverſies and vehement Oppoſitions for and againſt their Several Gods and Idols yet further refute and witneſs againſt their Folly and Madneſs in common. For we muſt call upon them to let us know, Which of theſe Deities (if they are truly Deities, as the Profeſſion and Philoſophy of their Advocates affirm them to be) 'tis worth a Man's while to recommend his Intereſts and apply himſelf to eſpecially and in the firſt place; Which are Ableſt to protect aſſiſt and proſper him; On which of them he may moſt depend for a good Anſwer to his Prayers, and the Reward of his Duty and Obedience, or, to uſe the very Expreſſion of theſe Counterfeit Divines, Which of theſe Powers a Man may confide in as Eminently and Properly Celeſtial and Sovereign. For all Countrys and Nations are not agree'd about their Gods; but ſome recognize and worſhip theſe, and others thoſe, inſomuch that there are almoſt as many Sets or Corporations of Gods as there are Diſtinctions of Nations and Territories in the World. Nay, the ſame State is ſometimes divided within it ſelf upon this point; and Schiſms of Idolatry and Superſtition reign within the Walls of the ſame City. The *Phenicians* are utterly Strangers to the Gods of the *Egyptians*, and the *Egyptians* are as unacquainted and unconcern'd with the Gods

Gods of the *Phenicians*. The *Scythians*, the *Perſians*, and the *Syrians*, have their Several and Separate Muſter-rolls of Deities. The *Pelaſgi* will have nothing to do with the *Thracian*, the *Thracians* with the *Theban*, The *Indians* with the *Arabian*, The *Arbians* with the *Ethiopian*, the *Ethiopians* with the *Arabian*, The *Syrians* with the *Cilician*, the *Capadocians* with either the *Syrian* or *Cilician*, the *Bithynians* with the *Armenian*, and the *Armenians* with the *Bithynian* Gods. Briefly; The Inhabitants of the Continents intirely differ as to the Objects of Worſhip from the Iſlanders, and *vice verſâ*. Citys, nay Villages, Adjacent and even Contiguous, by no means underſtand one another, and are perfectly in the Dark as to the Pretenſions and the very Names of one another's Gods. And thoſe Powers, which in this little Hamlet, you ſhall hear Ploclaim'd and ſee Ador'd as ſo many Supreme Beings, before you have rid half a mile you ſhall have them publickly Slighted Ridicul'd and Inſulted; And Thoſe that were the Contempt of the laſt Houſe you call'd at, are now not to be nam'd or mention'd without the profoundeſt Expreſſions of Veneration and Devotion. How full and fertil of theſe Abominations *Egypt* in particular is at this day, neither you nor any Man wants to be told. 'Tis notorious to all the World, that ſhe has almoſt as many Oppoſite and Hoſtile Religions and Worſhips in her, as ſhe has Citys and Towns; and that ne'er a One of theſe will allow any Favour or hear of any Toleration for the Other. He muſt be intirely a Stranger to the Country, who knows not that in ſome parts of it nothing is more abhorr'd and accurs'd than the Crocodile, and nothing more commands

commands the Minds and the Knees of the People in others. Here you ſhall ſee a large Aſſembly, with their Bodys devoutly extended before the Paws of a Lion; And a few fields off you may behold the Body of another ſtuck full of Javelins, and bleeding to Death in a Circle of Huntſmen. Here a Fiſh ſpreads his Fins, and toſſes up his Tail on an Altar. Go a few ſteps further, and you ſhall find him tumbling in a Net, or a Ship's Crew broiling him for a Breakfaſt. And Diſputes and Controverſies upon theſe occaſions have riſen to ſuch a Height among them, that they have ended in Murders Rebellions and Civil Wars; at the ſame time, that Vice and Immorality, a Luxurious and Voluptuous Courſe of Life, and a total Diſſolution of Manners, have made the Contenders very unfit for Military Service. And is it not very Odd and Extraordinary, that, as Hiſtory tells us, the Gods of the *Pelaſgi* and the Names of them came out of *Egypt*, and yet that theſe *Pelaſgi* know no more at this time of this *Egyptian* Commodity than if they had never heard of it, and that the Gods now in Poſſeſſion among them ſhould be of quite another Family? I need not multiply Inſtances: The foregoing ſufficiently juſtify my Obſervation, that theſe Idol-mad Communities are not Unanimous and all of a Piece, but are broken and ſubdivided into more Diſtinctions and ſeparate Forms and Intereſts of Religions than of Civil Politys and Conſtitutions. And what is this but the Natural as well as Juſt Iſſue and Conſequence of their own and their Forefathers Rebellion and Obſtinacy? When Men had raſhly and perverſely call'd off their Facultys from the Intuition and

Study

Study of the Nature and Perfections of the One True God, they knew not where to ſettle or fix; They were driven and ſcatter'd as you may ſuppoſe a Numerous Fleet would be in a Storm, every Ship of which had thrown her Compaſs over board; Some ſtranded upon one Barbarous Coaſt, and ſome upon another. And Mankind had no reaſon to expect better Fortune, when they could not forbear making Experiments upon Themſelves of their own Diſcretion and Strength; when the peeviſh feeble Infants thought themſelves ſtrong enough to go Alone, and ſo refus'd to be led or held any longer by the hand of their Maker, our Lord *Jeſus Chriſt*, the Eternal Word of God, and the Bleſſed Redeemer of Mankind. The ſame Miſapprehenſion and Confuſion befel them, as would happen to Men that ſhould grow Sick of the Sun, and take an Averſion to the Comfort of Light, and therefore ſhould bury themſelves alive, make themſelves Subterraneous Habitations, dig Mazes and Meanders of Walks, and exerciſe and enjoy themſelves in the Darkneſs of them. The Event is viſible and obvious. They would never know where they are; they would ſometimes Joſtle, and be, at other times, out of one another's Hearing; and their Fancys would perſwade them, that they ſee Perſons and Things which they do not, and that thoſe that are very near them are a great way off, or (to uſe that more compendious Expreſſion of Scripture) *ſeeing they would not ſee*. Thus our Progenitors fancy'd themſelves ſurfeited with the Brightneſs and Glory of the Divine Preſence, and having put out their Eyes rather than they would any longer behold it, their darken'd Powers grop'd

their

their Way, and could keep no Path, nor direct their Motion to any Point, and like a Drunken Man, fancy'd they saw and found and laid hold on Objects, which had no being in Nature, and were only the Painting of a Warm Imagination.

§. 24. We shall now produce another Animadversion, by which it will yet further appear, that there can be Nothing of Divinity in these Men's Gods, nor any Sense of Religion in their Votaries. They do not only despise and protest and clamour against One another's Gods; 'tis not only true, that one Country or City destroys the Authority and blows up the Reputation of another's Favourite Powers by mutual Recriminations and Reprisals of Obloquy and Contempt, but they differ so widely, and their several Religious Establishments and Observances so strangely interfere, that the Gods of one Nation are Sacrific'd to the Gods of another, and the Gods of that other are in their Turn Victims to Them. *Osiris* the Ox and *Apis* the Calf are most devoutly worshipp'd in *Egypt*; and at the same time elsewhere the Altars of *Jupiter* are frequently smoaking with this sort of Cattle. 'Tis true, they are not the same Individual Beasts, which the *Egyptians* adore; But they are in all Respects of the same Kind and Value, and therefore it may be truly said, that the Gods of *Egypt* are slain and consum'd in Sacrifice to other Gods in other places. The Sheep or Ram, which is the Ruling Deity in *Libya*, and which the *Libyans* call *Ammon*, has his Throat very commonly cut in Honour of foreign Divinitys. The Juice of the Vine, which is their *Bacchus*, is the God that makes the most noise in *India*; and in other places he's wasted by

Gallons in Libations to *Tutelars* of another Climate and Intereſt. Others have been pleas'd to Deify Rivers and Fountains. *Egypt* has been extreamly fond of theſe Watry Powers, and is very laviſh of her Devotion to them. At the ſame time the reſt of Mankind, nay theſe *Egyptians* themſelves, ſpend whole Buckets-full of theſe Gods in ſcouring their Pavements and Floors, and waſhing their dirty Linen, and when they have waſted and mudded it in theſe mean and diſhonourable Offices, they throw out what's left into the next Gutter. So Unhappy are the *Egyptians*, that there's ſcarce a God in all their Collection, which eſcapes the Knives of the Idolatrous Prieſts, in their Sacrifices and Ceremonies, at other Altars and Shrines; and this gives a handle to Thoſe that diſſent from them in form of Worſhip and choice of Gods, to play their Satyr upon them very Liberally, and indeed very Juſtly, for attributing Divine Perfections and Powers to Beings, which are ſo far from having any Pretence to that Character and Honour, that elſewhere, and even in *Egypt*, one principal Uſe they are put to, is that of being cut to pieces and roſted to aſhes, to deprecate the Reſentment and purchaſe the Favour of other Gods.

§. 25. And yet ſome People, in ſome parts of the World, have diſtanc'd even theſe in Madneſs and Wickedneſs. Their Enthuſiaſm and Bigotry have heated and tranſported them to ſuch a degree, that they have ſacrific'd Men themſelves to theſe Repreſentations and Images of Men moſt unintelligibly and fantaſtically dignify'd with the Title of Gods; and made a Preſent to the Pictures, of the Lives of the Originals. One would hardly believe Human Nature capable of ſuch a Sottiſh and

and Barbarous Stupidity, as to borrow all the Symmetry and Beauty of their Gods from the Perſons of Men, and when they have done ſo, to compliment theſe Copys and Imitations with the Heart's Bloud of that Noble Creature, which all that's Valuable in them Imperfectly and Superficially reſembles. It ſeems their Judgment ſuggeſts, that Things, I will not ſay, Equal, but in ſome meaſure only Analagous to one another in ſome one Reſpect or Circumſtance, ought to be deſtroy'd to expreſs a Religious Veneration of what anſwers them only in ſome ſlight Degree of Similitude; Nay that the Superior Orders and Kinds of Beings ought to be diſſolv'd and waſted in Juſtice and Duty to the Eminency of the Inferior; for this muſt be the Maxim they proceed upon, when they ſacrifice not only Animal but Rational Beings to lifeleſs and inſenſitive Parts of Matter. The *Scythians* of *Taurica-Cherſoneſus* make a Compliment of the Lives of all Strangers that are Shipwrack'd on their Coaſt, and of every Greek that they make a Priſoner of War, to their Goddeſs *Diana*. They take a Pride in celebrating the Cruelty and Inhumanity of their Deitys by gratifying their own; And they value themſelves upon thwarting and defeating, as far as they are able, the gracious diſpenſations of a protecting Providence, by putting thoſe of their Fellow Creatures to death at Land, whom God had miraculouſly preſerv'd from Periſhing at Sea; Thus depriving their Maker not only of his Creatures, but of thoſe Praiſes and that Glory, which had otherwiſe redounded to him from their Acknowledgements and Publications of his great Goodneſs and Mercy towards them. There are

others of them, that after they have gain'd a Victory, divide their Priſoners into ſo many Companys of an Hundred each, and out of each Company they chuſe One, whoſe Life they offer in Sacrifice to *Mars*. And *Scythia* is not the only Country where theſe barbarous Rites of Worſhip obtain. The Demons and their Idols require and revel in the ſame Sanguinary Services elſewhere. *Juno* drenches her ſelf with Human Gore in *Egypt*; The *Phenicians* and *Cretans* burn their own Children to compound with *Saturn* for offending him. And the old *Romans* recommended themſelves to *Jupiter Latialis* by the Merit of this Religious Homicide. And there are other Parts of the World Warm and Reſolute in this Practice; For tho' they differ in the Manner or Ceremonious Part of it, yet they all agree to Defile and to be Defiled, to imbrue their Hands in the Bloud of their Fellow Creatures, and to line the Walls of their Temples with the Smoak of Human Fat from their Altars. And theſe no doubt were very inſtructive Leſſons to Corrupted and Untractable Human Nature! Men found no great Difficulty in ſquaring their Tempers and Manners to ſuch a Syſtem of Religion. Thoſe Actions and Executions which they ſaw were ſo acceptable and entertaining to their Gods, no wonder if they were forward to imitate and indulge themſelves in at home. For where ſhould they find a better Model or Pattern to form and regulate their Lives by, than thoſe Beings to whom they aſcrib'd Divine Perfections, and tender'd the Tribute of their Worſhip? And thus it came to paſs, that Parents made no Scruple of murdering their own Children, and that all Sorts of Violence and

Impurity

Impurity have made their way into the World, and reign'd ſo Deſpotically every where; inſomuch that you may almoſt know the prevailing Vices and Corruptions of every City, by the Character of the Gods of the Place and the Story of their Immoralitys; and he's look'd upon as the greateſt Zealot in their Service, and Credit to their Temples, who takes the rankeſt Liberties, and gives the worſt Example.

§. 26. The firſt thing that the *Phenician* Women formerly begun their Orizons with in the Temple, was the Proſtitution of their Bodys; and the next was to make an Offering to the Deity of the Money they receiv'd for it. Lewdneſs, it ſeems, was Propitiatory with them; and a Woman muſt be a Strumpet before ſhe could be a Favorite of Heaven! But She, whom they call the Mother of the Gods, expected yet more. Nothing could gain her good Opinion, or ſecure an Intire Intereſt in her, ſo much as thoſe Unnatural Pollutions, which her Servants practic'd, Males making Uſe of males, as if they were Two Sexes in One. They eſtimate the Goodneſs of the Company and the Worth of the Converſation by the Badneſs of the Men; and they ſtretch their Inventions and all their Powers to ſurpaſs one another in the moſt infamous Habits and Courſes. That holy Ambaſſador of *Chriſt*, St *Paul*, brings the very ſame Charge againſt them: [a] *Even their women did change the natural uſe into that which is againſt nature: And likewiſe alſo the men, leaving the natural uſe of the woman, burned in their luſt one toward another, men with men working that which is unſeemly.* Theſe flagitious Practices of the Vota-

[a] Rom. c. 1. v. 26, 27.

ries

ries ſhew what ſort of Lives the Deities themſelves led; for they learn'd them from their Gods. *Jupiter* taught them Adultery, and thoſe other filthy Crimes we mention'd juſt now; *Venus* taught their Women Whoring; *Rhea* eſtabliſh'd Luxury; *Mars* War, and Bloudſhed; In a word, there was not a God or a Goddeſs but what abetted and ſanctify'd one or other Crime, which the Laws of Mankind have loaded with the ſevereſt Cenſures and Penalties, and good Men cannot ſo much as think of without Horrour and Deteſtation. And ſhall ſuch Monſters of Vice arrogate the Title and Character of Gods? Have not the brute Beaſts infinitely more Merit to plead? Why then ſhould they be put by this Honour? Nay, do the Men that thus miſplace it, deſerve to bear that Name? Are they not vaſtly Inferiour to the Brutes? Are they not Blinder? Are they not more Lawleſs? Would they have been only at the pains to conſult and attend to the Nature and Dictates of their Minds, they could never have leap'd headlong into this deep Abyſs of Deluſion and Impiety; they could never have abandon'd and deny'd the One true God, the Almighty Father of our Lord *Jeſus Chriſt*.

§. 27. Some there are among them, that look down upon the reſt very Conceitedly and Superciliouſly, as who ſhould ſay, We have a great deal more to alledge for our ſelves than thoſe other Ordinary Mortals. We cannot deny, but you have handſomely and effectually laſh'd and expos'd theſe Men and their Gods, and that there is no anſwering or evading thoſe plain Arguments and Exceptions you have ply'd them with. But our Gods, we muſt tell you, are not a kin to theſe;

We do not Make or Elect them, but we Find them in Nature; and we are ſatisfy'd you cannot object any thing material againſt them or the Worſhip of them. We are no more ſuch fond Fools and Dotards as to worſhip Stocks and Stones, and the Figures of Men and Beaſts, of Birds and Reptiles, than your ſelves. The glorious Univerſe and the larger Parts or Diviſions of it are the Objects of our Devotion; the Sun, the Moon, and the other Heavenly Bodys, the Earth, and the Waters. We defie you to prove it impoſſible that Theſe ſhould be truly Gods; for moſt of theſe, 'tis certain, are not Inanimate or Unintelligent, nay they dwell and move in a much higher Sphere than thoſe that Worſhip them; for They are in Heaven, and We upon Earth. This is the Boaſt and Rodomontade of Some among them that would paſs for the Top-Sages of all. Let us try what weight it will bear. I am very confident we ſhall find it as unſupported a Bluſter, as the former Hypotheſis was an unaccountable Blunder. Before we proceed to the Proof of this at large, let us premiſe this Anſwer which alone directly confutes them; that Nature her ſelf expreſsly declares againſt their Hypotheſis, and rejects and proteſts againſt the Flattery of their Homage, and that ſhe dutifully proclaims and adheres to that Infinite Power that created, and form'd, and governs her, even the Father of our Lord *Jeſus Chriſt*; whoſe Being and Juriſdiction theſe Quacks and Interlopers in Philoſophy ungratefully & rebelliouſly deny, and would put themſelves under the Protection and Dominion of Nature as her moſt Devoted Obſequious Liegemen and Vaſſals; at the ſame time that they find Nature profeſſing her abſo-

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lute Subjection, and rendring her moſt humble Obedience, to her Maker, whom theſe Admirers of Uſurpation would thruſt out of his Throne, that they might have the Pleaſure of placing in it a Deity of their own chuſing. But let the Boaſters know, that with one ſingle Argument and Obſervation we can ruin all their Refinements, and prove their Philoſophical Gods as Deſtitute of Divinity as the Mechanical ones which we detected before. For theſe Conſtituent Parts of the World ſubſiſt and act in dependence upon one another. And this is imply'd in that perfect and indefectible Submiſſion and Conformity of their Powers, their Motions, and Operations, to the Deſign and Appointment of their Lord and Maker, the Father of the Eternal *Word*; Which is what himſelf has recommended to our Obſervation in his own Sacred Oracles; [a] *The heavens declare the glory of God, and the firmament ſheweth his handy work.* The Truth of our Remark needs no Chain or Connexion of Conſequences to prove it. He that has but One of his five Senſes or one ſingle Spark of his Underſtanding left, muſt receive every hour new Evidences and Demonſtrations of it. Let any Man coaſt the Hemiſphere about him with his Eye, and take Nature to Pieces in his Imagination; let him diſſolve all Relation and break off all Commerce between the Sun and the Moon, the Earth and the Air, the Hot and the Cold, the Dry and the Moiſt; let him baniſh them, I ſay, from one another; and then conſider the Circumſtances of Each of them in this Separation or Diſperſion; and he will eaſily ſee, that not any One of them can keep it's ground

[a] Pſalm 19. v. 1.

or discharge it's office by it's own Strength and Sufficiency, that they are Oblig'd to one another for their Respective Interests and Mutual Support, and that Disunion would be Destruction to them. What would the Sun do, if he had not an Orb or a Vortex to imbrace his Body, and carry him round in his Daily and Annual Courses? Would he not miss his Way, and be apt to strike out of the Zodiack? The Moon and the other Stars, at least the Planets, very Openly and Ingenuously confess how much they are indebted for Motion Light and Influence to the Sun. The Earth would be absolutely Bare and Barren, if 'twere not impregnated by the Showers and Dew of Heaven. And were there no such thing as Clouds, there would be no such thing as Rain; and if there were no Air, there could be no Clouds; nor could that Air light up Heat and Brightness out of it self: No, it must unavoidably have recourse to the *Æther* for Heat, and to the Sun for Light. Fountains and Rivers could scarce rise and fall in the Air; their Storehouses and Channels must be of a more solid Substance. Nay [1] the great Partitions of the Terrestrial Globe would be apt to tumble in upon one another, if the Interfluxes of the great Waters did not hold up or support the Sides of their Channels. This is like a Swathe or Belt that binds the Solid Part together; and thus, collected and girded up in it self, the Whole keeps it's Place in the Centre. And those great Waters that take up so much room in this Globe, and are night and day incircling and washing the Shores of the

1 So I understand this Place, γῆ ᾗ ἐκ ἀφ' ἑαυτῆς ἐρήρεισται, which yet may be understood of the Earth's Situation or Position.

great

great Continent, are themſelves the Sport of the Winds, lie as 'twere at their mercy, and are tumbled and driven this or that way, juſt as they pleaſe. And agen, theſe very Winds as roughly and imperiouſly as they tyrannize over and command the Waters, are, if we may believe the Naturaliſts, who have made theſe things their Study, and publiſh'd their Opinion of them, only the Caſual and Tranſient Iſſue of that Heat and Accenſion, which the Air derives from the *Æther*, and if 'twere not for the Air, they would not have a Region to blow, or indeed to be, in. I cannot ſuppoſe any One ſo Senſeleſs and Ignorant as to make it neceſſary for me to apply the ſame Remark to the four Elementary Species of Particles or Qualitys, as they are commonly call'd; that is to ſay, thoſe four Conſtituents or Ingredients, fewer or more or all of which meet and coaleſce in the various Compoſitions of Natural Bodys, the Hot and the Cold, the Dry and the Moiſt. We all know that theſe cannot ſubſiſt, and each make it's Party and Pretenſions good againſt the reſt, but in a Ballance of Power, and a Confederacy or Union of Action. Let them be divided, and act every one upon a ſeparate bottom; and the Predominant Element will be too hard for the reſt, and make a Univerſal Conqueſt of Nature. Do not we ſee Cold and Heat give no Quarter to one another? Whichever gains the Day, t'other is ſure of a total Extermination and Extinction: The Dry licks up the Moiſt, and the Moiſt dilutes the Dry.

§. 28. It ſeems then, the ſeveral Parts and Ingredients of Nature are abſolutely Neceſſary to one another. They would all be ſoon Bankrupt,

if there were not a conſtant Currency and Circulation of Mutual Offices and Services among them. And can ſuch Beggarly helpleſs Elements as Theſe be Gods? Is it worth our while to refer our ſelves to Theſe for Protection or Favour, that are not able to do any thing for themſelves, but Unanimouſly and in Concert? 'Tis certain and granted, that there can be no ſuch thing as Want or Weakneſs in God. He is All-ſufficient; and his Glory and Happineſs are as Uncapable of Addition or Increaſe as his Being. 'Tis his Omnipotence that keeps the Parts of the World together, and ſuperintends the Progreſs and Perpetuity of Natural Cauſes and Effects. And ſhall the Sun and the Moon and the other Wheels and Parts of the Univerſal Mechaniſm, whoſe Nature is ſo perfectly Uncapable of this Divine Abundance and Self-Sufficiency, that they are forc'd to adminiſter their utmoſt Service and Significancy to one another, be crown'd with Divine Honours and Titles? It will now perhaps be confeſs'd, becauſe it cannot be deny'd without violence and contradiction to the very Teſtimony of our Senſes, that, 'tis true, the ſeveral Parts or Bodys, which the World is made up of, cannot Singly or Aſunder either Act or Subſiſt long. But then, ſay they, Why may not the whole *Compoſitum* or Maſs, the whole Aggregate of theſe Parts, be truly God? This is the Total of Nature; It wants no Improvement or Addition; And the Powers it comprehends fully anſwer all it's Intrinſick Ends and Occaſions. Thus theſe Bablers rally the ſhatter'd Forces of their Baſtard Philoſophy, only alaſs! to incurr more Diſgrace, and be beat again ſhamefully out of the Field. For this Reply or

Solution

Solution as lamentably lays open and publiſhes their Wickedneſs and Weakneſs, as what they have inſiſted on before. If the ſeveral Parts united make up the Whole, and the Whole is nothing elſe but the Parts Cohering; it follows, that the Whole is a Mixt or Compounded thing, and that Each Part is Specifically diſtinct and of a different Nature from the reſt. Now theſe are Characteriſticks, which will by no means ſuit a Genuin and Rational Idea of God. God is a Whole, but without Parts; He is not Modify'd thus Above or on one Side, and quite otherwiſe Below and on the other Side. No; 'Tis He that diſtributes and ranges all things into that Variety which we ſee, of Forms and Appearances. A little Reflexion will ſatisfy any One, how inſolently theſe Wranglers injure and affront the Deity by ſuch falſe and abſurd Notions of him. For if God is ſuch a Total as this, conſiſting of Diſſimilar Parts; then his Nature is not Uniform and Homogeneous, and one Limb or Quarter of him has no manner of Affinity, nay, is in a State of Inconſiſtency with the other. If he's the Sun, he's not the Moon; if he's the Moon, he's not the Earth; if he's the Land, he's not the Sea; In a word, if he's one Peculiar Part of Nature or Diſtinct Species of Beings, he cannot be another. And thus it appears, that our Adverſaries are ſtill treading upon falſe Ground. Their own Bodys, if they will but look upon them, will ſhew them their Error. An Eye is not an Ear, nor an Ear a Hand; The Belly is not the Breaſt, nor the Neck the Foot. Each of the Members is plac'd and fixt in it's proper Poſt and Province; and all of them knit and faſten'd together compoſe the Machine of a

Human

Human Body; which, while it lives, the Parts and Organs continue in a close and immediate Connexion and Communication of Offices and Functions, but must part and disband, whenever Omnipotence lays his Commands upon Nature to break that Cement and scatter those Principles, which before 'twas his Pleasure should be collected and form'd into a perfect Animal. To apply This; (if indeed I may safely meddle with so bold and harsh an Application) The Consequence of that Supposition, that the Universe Collectively taken, tho' not the Parts of it, may be reputed and acknowledg'd to be God, is evidently This, that the Essence of God is not only Dissimilar and patch'd up of Incongruitys, but that it is Actually divided and disjointed; For that is undeniably the Case of the several Parts and Species that the Universe is compil'd of.

§. 29. But Reason and Truth pour in fresh Forces to compleat the Victory. If God is Incorporeal; if he cannot be Seen or Felt; then why do these Idolaters make a Body of him? why do they confound Objects of Sense with Objects of Religious Worship? If 'tis the Distinguishing Character of God, that he is Almighty, that nothing can be too hard for him to effect, or too strong for him to master; if he does with all things whatsoever pleases him; How can the strange Inadvertency and Insensibility of those People be accounted for, who would make this vast tremendous Title and Character fit, and set handsomely upon, so feeble and diminutive a Thing as a Creature? When the Sun is under our Hemisphere, the gross Body of the Earth seems to insult and triumph over it, by intercepting it's Light

Light and arreſting it's Glory. The Moon reſigns all her borrow'd Splendor to the Sun as often as he approaches to demand it, and exerciſe his Sovereignty in Perſon. A Storm of Hail defeats all the riſing Proſpect of a Fruitful Year. Subterraneous Fires are quench'd by Subterraneous Inundations. The Seaſons of the Year expire like ſo many Lapſing Magiſtracys in a Common-wealth. From Winter the Spring aſſumes the Enſigns of Authority; and when her Term of Government is out, ſhe ſubmits them to Summer; and Summer in due time delivers them back to Winter. If there were any thing of Divinity in theſe Parts and Principles of Nature, there could not be theſe frequent Viciſſitudes of Condition, and Variations of Form in them; they would not be thus continually Jarring and Supplanting one another; but they would act All together Amicably and upon the Square; and not divide, but join, their Forces for the common Concernment and Service of their whole Body Collective. The Sun and the Moon and all the Stars would ſhine together all Day and all Night with equal Strength and Luſtre. There would be no manner of Difference or Diſproportion among them as to Diameters and Influences. Summer and Winter, Spring and Autumn, would not Succeſſively follow one another, but govern the Year in a Sort of Oligarchy. Seas Fountains and Rivers would all flow together Undiſtinguiſh'd; And we ſhould meet with Freſh Water in the Ocean, and Brine at the Heads of Rivers. Storms and Calms would agree very lovingly together. Fire would Waſh as well as Burn; and Water would Burn as well as Waſh: Flame would be Potable, and Flouds Combuſtible.

Combuſtible. And withal this Unnatural Harmony and Peaceable Confuſion could not be attended with any ill Conſequences or Inconveniences, becauſe, if theſe Elements or Parts of Nature were indeed Gods, they could not be Miſchievous or Hurtful Beings; nay, their whole Deſign and Buſineſs muſt be the publick Intereſt and Welfare. Now to make my uſe of theſe Conſequences; If there is ſuch an Irreconcileable Enmity and ſuch a Continual Rencounter and Claſhing between the Natures and Propertys of theſe Things, that 'tis impoſſible they ſhould ever come to Terms, or liſten to an Accommodation; if they never meet but they quarrel and fight, and if they never yield 'till one has deſtroy'd or diſabled or at leaſt diſarm'd the other; How could Men be ſo wretchedly Inconſiderate and Impos'd upon, as to miſtake theſe for All-perfect and All-powerful Beings, and to honour and ſerve them as ſuch? Are theſe Gods likely to be either Able or Willing to bleſs Mankind with Peace and Repoſe, when the Calamitys of War and the bitter Fruits of Animoſity and Diſſenſion put their Dependents upon Imploring their Interpoſition to that purpoſe? Are ſuch Petitions like to be heard or conſider'd by a Concourſe of Gods, that are themſelves always in Arms againſt one another? By this time we have ſaid much more than enough to ſatisfy any One how little the Sun the Moon and the other Principal Parts of the Material World; and how much leſs Images of Stone or Metal or any other Materials; and how much leſs yet the fabulous Iſſue of the Poetick Invention and Genius, *Jupiter*, *Apollo*, and the reſt of that Fairy Family, anſwer to that Eminency and

Dignity

Dignity of Nature, which deſerves the Stile of Divine. For What are they? Did not even the firſt and the moſt Magnificent Sort of them receive, and do they not ſtill hold, their Being of God? Are not the ſecond Sort void of Senſe Life and Motion? And were the third any more than ſo many Mortal Men, that have nothing ſurviving of them but the Shame and Infamy of their Characters? The Sum and Iſſue of what we have offer'd is this; That the Inveſtiture and Worſhip of ſuch Gods as theſe, inſtead of implying any Senſe of God and Religion, is only laying a Foundation of the blackeſt Impiety and Atheiſm, and ſets before theſe Men's Eyes, as 'twere in a Map, to what a Prodigious Diſtance their Folly and Conceitedneſs have led them from the Light of Truth, and the Knowledge of the One true God, the Father of our Lord. And now having manifeſted and expos'd the Weakneſs and Abſurdity of their Notions and Vindications; having taken their Idolatry to pieces, and ſhewn them the foul and worthleſs Inſide of the Pageant, and that the Eſtabliſhment of it was ſo far from a Bleſſing, that it finally blaſted the Perfection of our Nature and all our Happineſs and Hopes; Having hitherto acted only Defenſively, and repuls'd Error till ſhe has no more Forces left to rally, let us now leave our Trenches, and pitch our Tents in the ſpacious and open Plains of Truth; And there let the Soul look round and refreſh her ſelf with Chearful and Serene Contemplations on the great Maſter and Maker of the Univerſe, the Bleſſed Eternal *Logos*, in and thro' whom our Meditations reach the Father, and return with ſuch forcible Impreſſions and Convictions upon our Minds, that

that we find it an eaſy Task to demonſtrate to the *Gentiles*, that they have quite miſtook their Way, and are got down to the very *Antipodes* of Truth.

§. 30. We have ſhewn above, that all the Fantaſtick Inventions and Innovations of Men in their Corruption of Religious Worſhip, were nothing elſe but Blindneſs and Wand'ring in the Dark. Let us now change the View to a more agreeable Proſpect, the ſtraight or ſmooth Road of Truth, which ſoon brings us to the Knowledge of the True God. And this Road is to be found without any difficulty; For we have a Guide in our own Breaſts always ready to bring us to it. Tho' the Throne of the Great Divinity it ſelf is at an Infinite Diſtance and Height above us, yet the Way that leads to it is ſhort, and begins within us. A little Reflection and Attention ſhews us where to ſet out, and ſoon carrys us to the end of our journey. The great Prophet of the Law has told us this; [a] *The word*, ſays he, *is very nigh unto thee, in thy mouth, and in thy heart.* And our Saviour preaches and confirms this Aſſertion; [b] *The Kingdom of God is within you.* And 'tis in the Sufficiency and Power of this Faith and this Kingdom, that we ſo eaſily attain the Knowledge and purſue the Meditation of the Nature and Perfections of the great Governour of the Univerſe, the Protecting and Saving *Logos* of the Father. And let not our Idolaters, nor any other Infidels, flatter themſelves, that they ſhall be clear'd and acquitted, if they inſiſt upon their abſolute Ignorance of any ſuch Way, and their Impoſſibility of knowing it, unleſs they had been told of it. For this is the very Path, into which

a Deut. c. 30. v. 14. *b* Luke c. 17. v. 21.

we

we ſtep out of our Cradles at firſt, tho', God knows, we are apt very ſoon to ſtray out of it, and to follow the Lure and obey the Call (as we find moſt Men do) of Senſual Satisfaction and Secular Intereſt. And here I ſhall be ask'd, What is this Way, this Road, this Path that I talk of? To which I anſwer, that 'tis the Rational or Intellectual Powers of the Soul of Man. For theſe are thoſe Faculties, which alone are capable in us of contemplating the Divine Nature, and reaching a faint and imperfect Idea of it. But upon this perhaps, we ſhall have a new Queſtion ſtarted; and they that deny the Being of God, will be as ready to deny the Exiſtence of their own Souls. And this is ſo much the more to be expected from them, becauſe, if any Men have not Rational Souls, we may conclude, that they are thoſe Inſenſible Wretches, who deny that Power, which is the Creator of Spirits. And therefore the Courſe and Tenour of our Argument obliges us to cover and ſecure the weaker Underſtandings from the Attack of this Dangerous Opinion, and to make it appear, that there is in every Man a Reaſonable Soul or Mind, of a Spiritual Subſtance. And this is the more neceſſary, becauſe we know ſome of our Hereticks have boldly deny'd this Truth, affirming that whatever is in Human Nature is Corporeal. And when we have prov'd this Point, One great Prejudice will be remov'd; the Way will be Open; and the *Gentiles* will have a clearer and nearer View of the Abſurdity and Wickedneſs of their Idolatry and Superſtition.

§. 31. Now the very Diſtinction of Rational and Irrational may ſerve as a Proof of what we alledge

alledge. Men are call'd and known to be Rational Creatures, in oppoſition to Brutes, which are as plainly and notoriouſly Irrational. But not to inſiſt upon this; I appeal to every Man's Experience, whether he is not conſcious to himſelf (and we have no reaſon to believe other Animals are ſo) that his Faculties without any difficulty dart themſelves to the Remoteſt Objects, and command their own Ideas of Diſſimilar and Foreign Beings; that they reflect, compare, diſcriminate, prefer, and chooſe. Whereas Irrational Animals are [1] Inſenſible of and Unaffected with any Abſent Objects; And their Appetites carry them like the Springs and Wheels of Clock-work to that which is before them, however Pernicious and Deſtructive the Object may prove. Man is not thus commanded and overrul'd by his Eyes. He diſtinguiſhes and determines himſelf between the Nature and Qualities and Worth of one Object and another, and has the Power, and often the Diſcretion, to keep back and abſtain from that, which his Animal or his Senſitive Part would otherwiſe drive him blindly and brutally upon; and when he has conſider'd, he recollects his thoughts, and weighs and conſiders things again, as often and as long as he pleaſes; and if he will reflect ingenuouſly and ſoberly, he ſoon perceives, that, beſides his Bodily Senſes, he has a Rational Soul, an Intelligent Spirit, in him; and becoming Conſcious of This, he takes the reins into his Hands, and guides and governs his Animal Powers as if he were a diſtinct Perſon ſet over them; he makes a Judgment of all their Senſations and Suggeſtions; he remembers and reviews them; he tells them what is Good and what is Bad, and he

[1] i. e. generally ſo.

he bids or forbids them to comply with the one or the other, as he thinks fit. The Eye can only ſee, the Ear can only hear, the Mouth can only taſte, the Noſe can only ſmell, the Hands can only handle. But the Powers of the Soul diſcover a more Exquiſite Frame and Subtle Activity. For the Underſtanding takes Cognizance of all Senſible Impreſſions, and determins What Objects and in what Manner and Degree we are to look upon, liſten to, touch, taſte and ſmell. 'Tis in the Power of my Hand to lay hold on a Sword, and of my Mouth to receive a Draught of Poiſon; but my Mind muſt firſt conſent before either my Hand or my Mouth can hurt me. Let us think of ſome Similitude or Parallel in Nature to illuſtrate this. And what can come nearer than that of a Lute, in good Order and well Tun'd, and a Skilfull Muſician playing upon it? For as every Wire and every Stop upon the Inſtrument has it's reſpective and peculiar Note and Sound, higher, lower, Baſe, Treble, &c. yet they can make no Muſick or Harmony unleſs a Skilfull Hand has the Ordering and Striking of them: But when the Muſician has ſettled Preliminaries, and ſhakes every String in it's turn and place, an agreeable Air or Tune, a juſt and regular piece of Muſick, ſalutes the Ear; Juſt ſo the matter ſtands betwixt the Soul and the Senſes: The latter are like ſo many Strings of a Spinet ſhut up in the Body, and neither know nor can perform their Duty, 'till the Mind comes to actuate and exerciſe them according to her own Diſcretion and Skill. And She is the Judge and ſettles the whole Affair of what the Senſitive Organs are to do, and what they are not to do. And in this

Prerogative

Prerogative of Reaſon conſiſts the whole Precedency of the Man to the Brute. 'Tis This that makes him the Sovereign Animal, and ſhews he has much more about him than Extenſion and Body. How often does his Mind ſpring Upward, and traverſe Heaven, while his Body lies extended and motionleſs upon Earth? How reſtleſs and buſie is the Soul? With what an eager Curioſity does ſhe leap from one Idea of Senſible Bodys to another? How ſuddenly does ſhe ſhut the Scene, and how ſwiftly ruſh as it were from Climate to Climate, from World to World? How many Viſits does ſhe make to Friends and Acquaintance, Living and Departed; while the Animal lies compos'd and buried in the Bed? Nay, How often does ſhe Learn and Anticipate in the Dreams of the Night, what ſhe is to Do or Suffer in the Tranſactions and Diſtribution of the following Day? Can any thing but a Rational Immaterial Being be capable of Deliberating upon and Comprehending Objects, and of Prognoſticating Events, which lie ſo far out of the Reach of the Animal Capacity?

§. 32. If this Reaſoning will not cure our Adverſaries of that Perverſeneſs and Confidence, which puts them upon confounding Rational with Animal, we deſire their Anſwer to the following Queſtions. 'Tis Undiſputed that the Body and all the Parts of it are Mortal. If therefore there were nothing in Human Nature but Body, how come our Meditations to run ſo much upon Immortality? What can be the Meaning, that every Generous and Gallant Man is ſo Ready and Ambitious to part with his Life upon a juſt and honourable Occaſion? We all know, that the

Space

Space of a few Years reduces our Bodys to Duſt and Aſhes. If therefore we are nothing but Body, what makes us think and talk ſo Pragmatically and Impertinently of Eternity? How come we to fancy our ſelves able to ſoar and climb up into an Everlaſting State of Happineſs; and to manage ſo weakly as to quit our Intereſt intirely in the Comforts and Advantages of this Life, to travel further in Queſt of ſomething better? The feeble periſhing Body cannot flatter it ſelf with any ſuch foreign Expectations. The Views of That are terminated by it's own Dimenſions. It knows it muſt Die, and turn to Earth in a little time, and ſo it looks no further. And therefore That which thus projects and lays out for Felicities and Glorys, which the Body's Expectations fall infinitely ſhort of, cannot be it ſelf a Body. What is it then, but that Immaterial Eſſence, the Rational Immortal Soul; which, like the Muſician we were ſpeaking of above, knows and minds it's own Buſineſs and Intereſt, and commands the Motion and the Conformity of the Body as it's Inſtrument or Organ? Seeing is the Involuntary and Natural Province or Office of the Eye, and Hearing of the Ear; and yet we find our ſelves at Liberty whether we will, or we will not, See or Hear. What Power is it within us, that ſhuts our eyelids againſt, and turns away our heads from, Objects agreeable to Senſe; that makes us Deaf, where Nature prompts and perſuades us to hearken; that ſets the Teeth, and will not ſuffer them to give thoſe Refreſhments Admiſſion, which Nature importunes us to make the moſt of? What is it, that as 'twere ties our Hands behind us, when, if Nature were to be heard, they would

be doing miſchief? How come we to pinch our Noſes ſo often, when Nature offers to regale them with the richeſt of her Fragrancys? What Preſiding and Controlling Power is This, that makes the Body move or reſt, in direct Oppoſition to it's own Powers and Propenſitys? How ſhall we account for thoſe Reſtraints which we put upon our ſelves againſt the Natural Tide and Biaſs of our Appetites? Our Animal Paſſions and Inclinations are Strong; and What muſt That be which has them intirely at command, and checks and governs and turns them as with a Bridle? What but the Rational Soul or Spirit plac'd in Human Nature as the Vice-Roy of it's Maker? The Body it ſelf is an Unactive Stupid Thing and moves not at all unleſs Thruſt, or Carried; As a Horſe knows not whither or what Pace he is to go, 'till his Rider beſtrides him, and ſets forward. Men, as being Rational or Moral Agents, have Rules and Laws preſcrib'd them, obliging them to do Good, and to forbear doing Evil. But Brutes, for want of Thought and Reaſon, are Uncapable of doing the One or avoiding the Other, becauſe they cannot make Compariſons, draw Conſequences, or diſtinguiſh the Natures and Circumſtances of Things. And theſe few Reflexions afford an Ample Proof of this Poſition, that Man has a Rational Soul or Spirit in his Nature.

§. 33. But Religion, as well Natural as Reveal'd, does not ſtop here in this Diſquiſition concerning the Soul. She preſſes and purſues it further in her Diſputes againſt and Attacks upon Heatheniſm and Idolatry; and from the Soul's Immateriality, ſhe comes forward to the Proof

of

of it's Immortality. And that this Immaterial Being is alſo Immortal, no Man can doubt that has obſerv'd and conſider'd, that there is not the leaſt Affinity of Nature between the Mind and the Body; that they do not agree or reſemble one another in any one general Property whatſoever; and, as in all other reſpects their Natures are abſolutely Unlike, Foreign to, and Separate from, one another, ſo we cannot queſtion but as the Body is Mortal, and as the Eſſence of the Soul is altogether Unlike and Unally'd to the Body's, that the Soul or Mind is Immortal. Agen; The Soul moves and actuates the Body, as we prov'd above, and no Created Being moves or actuates That. It follows that the Soul has a Radicated and Innate Principle or Power of moving it ſelf Independent of every thing but Him that made and continues it's Being; and that by Vertue of this Principle it will ſtill move and act on after the Diſſolution of the Body; For 'tis not Spirit but Body that dies, and this in conſequence of the Soul's Departure. If indeed 'twas the Body, or any Parts or Principles in the Body, upon which the Soul depended for Motion and Life, then of courſe the Soul muſt die and drop in pieces with the Body. But if on the contrary, all the Motion, Life and Vigour of the Body are communicated to it from the Soul, then we are ſure the Soul has in it's Nature a Principle of Self-Motion in Immediate Dependence upon God; And if it has this, the Conſequence is unavoidable, that the Soul ſurvives the Body; For this Motion or Action of the Soul is properly it's Life, as the Body is ſaid to Live or be Alive as long as there is Motion

more or leſs in the Vitals, and to die when that Motion ceaſes. 'Twill add Force and Light to this Argument, if we reflect upon the Soul's Unaccountable and Surprizing Courſe and Manner of Acting in a State of Union with the Body; For tho' link'd to the Body, yet the Powers of this Volatil Being are not pincht or pent up in a Priſon of Skin; But while the Body lies as Motionleſs as an Image, and ſtirs no more to Appearance than if it were Dead in a Coffin, the Soul does not compoſe her ſelf to ſleep, but keeps her ſelf always Awake and Imploy'd in the Strength and Vivacity of her proper Faculties; And ſhe ſeems to inſult & play upon the Lethargick Weakneſs of that Compoſition of Clay ſhe's faſten'd to, and mounts up as 'twere out of it as far as her Chain will let her go, into Contemplations and Views of Superior Regions and the Beings that belong to them. She takes her Opportunity of Beginning an Acquaintance, and Settling a Correſpondence, on this ſide Heaven, with Angels and the Souls of Departed Saints; the Conſciouſneſs of her Purity and Simplicity perſuading her, that her Company and Friendſhip will not be altogether Unacceptable to thoſe Bleſſed Spirits. And is it not Reaſonable to think, that when God has been pleas'd to diſcharge her from her Confinement, and ſhe has left the Body, and acts Freely and Unembarraſs'd, that ſhe has yet a more comprehenſive Knowledge and truer Taſt and more immediate Perception and Fruition of Immortality? For if ſhe lives the Life, and foretaſtes the Condition, of a Departed Spirit, while ſhe's yet immur'd, and her Faculties crampt in the dark and narrow Cage of the Body; we cannot queſtion

ſtion but that when ſhe is releas'd from thence, ſhe will enter into a more perfect State of Life and Action, and be for ever ſettled and ſupported in it, by the Courteſy and Power of God, who made her the Being that ſhe is by his Bleſſed *Word*, our Lord *Jeſus Chriſt*. Were ſhe not Immortal, ſhe would not be ſo much taken up with and imploy'd upon the Subject and Search of Immortality and Eternity. For as the Senſes of the Mortal Body concern themſelves with none but Material and Mortal Objects; ſo the Soul's Immortality manifeſts and proves it ſelf very remarkably in this, that ſhe affects to dwell upon the Idea of Immortality, and to think of and converſe with Immaterial Beings. For theſe Conceptions and Meditations never leave her; they burn within her like a Torch, that ſhould light and chear and encourage her in her Journey to another State, and give her the Satisfaction of beholding at a Diſtance the Place to which ſhe is certainly going; A View which carrys the Intellectual Eye yet further, even to the Knowledge of the Deity: For this is what the Light of Nature conducts her to; ſhe ſees and recognizes the Dominion of him that made her, even the Word and Son of God.

§. 34. And this brings us back to what we were obſerving before, that as the Heathens have deny'd the True God, and transferr'd the Worſhip he claims, to things Inanimate and Inſenſitive; ſo, to ſhew their Modeſty, they did not think fit to arrogate to themſelves an Immaterial Immortal Principle, which was a great deal more than their Gods could pretend to. And thus their Folly and Impiety puniſh'd it ſelf; For they degraded

themſelves by their own act and choice into ſome of the vileſt of thoſe inferior Species of Creatures, which they had ſo much admir'd, as to prefer the Nature of them even to the Nature of God. They had eſtabliſh'd a Brute a Lifeleſs Religion among them, and they thought the Profeſſors of it ought to be of a piece with it. And is not this a moſt deplorable Caſe, and ſuch as common Humanity bids us endeavour to reſcue them out of? How often do we hear them making their Boaſt (and not without cauſe) of the Superiority and Eminency of their Faculties, of their Underſtanding and Reaſon; which is in effect aſſerting in themſelves an Immaterial and Immortal Principle? How comes it to paſs then, that they ſo act and manage in Defiance and Deſpite to the plain Dictates and Principles of Reaſon, as if they had really no Rational Souls in them? How come they to miſtake and invert the Significancy and Order of things, and to ſet themſelves above the Supreme Being that made them? For what elſe do they, when they repreſent and exhibit to themſelves that Being in ſuch Groſs and Periſhing Materials, at the ſame time that they are conſcious they have an Immaterial Inviſible Principle within them, which vaſtly tranſcends the beſt Qualities or Properties of Stupid Matter? And if they perceive they have revolted and apoſtatiz'd from God, why do they not make haſt to return to him? For as 'twas in their Power to withdraw their Souls from the Divine Preſence, and to pleaſe themſelves with Nullitys for Deities; ſo 'tis in their Power to ſend their Souls as 'twere back again to Heaven, and there to ſettle and fix them again in the Contemplation of God.

This

This I ſay is in their Power, if they will purge and cleanſe themſelves of all thoſe Inordinate Deſires and Luſts they have polluted themſelves with, and if they will take care to do this ſo effectually as not to leave a Spot or Stain, but ſo to reinſtate the Mind in it's Native Brightneſs and Purity, as to regain it the View and Speculation which it had loſt of that *Word* or *Intelligence* of God, after whoſe Image and Similitude it was created; For that thus it was created God himſelf informs us in Holy Scripture; [a] *Let us make man in our image, after our likeneſs.* When the Soul has rens'd and rid it ſelf of that Cake of Sin and Pollution, which it has ſuffer'd to gather upon it, and has refin'd and adjuſted it ſelf anew into that perfect Original Frame and Conformity to the Mind of God, it recommences that Shining and Lovely *Glaſs*, which exhibits to the Soul reflecting upon it ſelf, the Brightneſs of the Father's Glory and the Expreſs Image of his Perſon, and, in that Brightneſs and Image, the Father himſelf. For if thoſe External Objects and Impreſſions, which are continually worrying and defiling the Soul, or the Soul's Inſenſibility and Miſapprehenſion of it's own true Intereſt put it out of it's Power to recollect and reform it ſelf, yet the Beautiful Exquiſite Frame and Harmony of the ſeveral Parts and the whole *Compoſitum* of the Viſible World will not let the Knowledge of God eſcape any Man. Theſe are indeed ſo many very Legible Atteſtations, or rather very Audible and Sonorous Proclamations, of the Being and Power of the Maker and Lord of all Things.

a Gen. c. 1. v. 26.

§. 35. God

§. 35. God is infinitely Good. He tenderly loves us, and as one ſpecial Inſtance of his Affection and Concern for Human Souls, he was pleas'd by the Agency of his Word to create a Viſible World, that from his Works we might attain the Knowledge and form a ſort of Conception of that Inviſible Incomprehenſible Nature, which infinitely tranſcends every Created Eſſence and Perfection, and which therefore Man could ſcarce otherwiſe have diſcover'd. For how ſhould a Being that is but of Yeſterday acquire any Information or Notion of a Being that never had any Beginning? A good Artiſt needs not put his Name to his Work, which of it ſelf tells the Beholder who made it, and brings the very Idea of the great Artiſt's Perſon to his Mind. This is what we are told particularly of *Phidias* the famous Statuary, whoſe Work was ſo ſingularly juſt and elegant, and ſo agreeable to the Rules of Proportion and the Lines of Nature, that as ſoon as 'twas ſeen, the Beholder knew the Hand, and ſaw *Phidias* as plain in what he had made as if he had look'd on while he was at work. And thus tho' we cannot ſee God either Making or Continuing the World with our Material Eyes, yet the Structure of the Univerſe and the Nature of Things as plainly diſcover and diſtinguiſh the Creator's Hand, as if we could ſee it employ'd in the work of Creating. For God cannot be charg'd with taking any Advantage of his Inviſibility: He has not kept Himſelf out of Knowledge, tho' That keeps him out of Sight. 'Tis impoſſible our Eyes ſhould behold him in his Eſſence, and 'tis as Impoſſible our Apprehenſions ſhould miſs of him in his Works. I am ſure I am not ſingular in this Doctrine; I learn'd

learn'd it from the beſt Divines, and particularly from St *Paul*, that Eminent and Inſpir'd One, who thus diſcourſes the *Romans* upon this Head in his Epiſtle to them; [a] *The inviſible things of him* (i. e. of God) *from the creation of the world are clearly ſeen, being underſtood by the things that are made.* And thus in his Expoſtulatory Admonitions to the *Lycaonians*; [b] *We are alſo men of like paſſions with you, and preach unto you, that ye ſhould turn from theſe vanities unto the living God, which made heaven and earth, and all things that are therein. Who in times paſt ſuffered all nations to walk in their own ways. Nevertheleſs he left not himſelf without witneſs, in that he did good, and gave us rain from heaven, and fruitful ſeaſons, filling our hearts with food and gladneſs.* Who can take a View of the Heavenly Bodys, the Spiral Track of the *Zodiack*, the Motions and Courſes of the Sun and Moon, the Poſitions and Circulations of the other Stars, very Various and Different from, and indeed very Contrary to, one another, and yet all conſpiring to conſtitute a general Harmony of Order and Motion; Who can ſee the Sun riſe every Morning, and the Moon acting as his Subſtitute at Night, and always to a minute obſerving her ſtated Times of Increaſe and Waining; Who can behold the Planets taking their different Routs, and purſuing the End of their Being by a Regular Confuſion and an Invariable Variety of Motion and Celerity, while the Fixt Stars roll glorioufly round them, not one of them changing it's Diſtance or forſaking it's proper Poſt; Who I ſay can take this View of the World above him, and perſuade himſelf to imagin, that this Regulation was a

[a] Rom. c. 1. v. 20. [b] Acts c. 14. v. 15, 16, &c.

Caſual

Caſual thing, that theſe Bodys tumbled I know not how into this juſt Form Harmony and Order, or that any thing but an Infinite Power could either make them or preſerve them in their Being or their Offices?

§. 36. To ſee Parts and Principles united in one Body, which are abſolutely Incompatible and Irreconcileable in their Natures; to ſee a Chaos ſorted and ſettled into Symmetry and Harmony; to ſee Heat and Cold, Moiſt and Dry, lay'd cloſe together, and yet ſo Unaccountably Favourable and Kind to one another, that they claſp and retain one another with cloſe and mutual Embraces in one Body; Is this to be accounted for, but from an Over-ruling Hand, that compells them, againſt their Natures, to a ſtrict Coalition? Do not Winter and Spring and Summer and Autumn circulate and lead up one another very amicably and orderly, as much as they thwart and oppoſe one another in their ſeveral Intereſts and Tendencies? For one of them is Cooling, another Scorching, one of them Productive, another Deſtructive; and yet they ſtudiouſly as 'twere concurr and are firmly united in their Adminiſtrations and Services to the Animal and Vegetable World. Who is this that keeps them ſo exactly to Duty, and in ſo calm and good a Temper, but ſome Great Inviſible Power and Intelligence? He that looks upon the Clouds as they skim along the Sky, and knows at the ſame time of the vaſt Weight of Water that is collected in them, can ſcarce avoid carrying his Meditation up higher to the mighty Author of this ſtrange *Phænomenon*; And he that conſiders the Earth, which is the heavieſt of all Natural Bodys, as lodg'd and founded upon a Baſis

ſis of Water, and immoveably faſten'd and rivetted to ſo Reſtleſs and Inconſtant an Element, cannot but conclude that this is the Wonderful and Inexplicable Appointment and Ordinance of a Divine Power. The Returns of Harveſt, and the Anniverſary Plenty and Product of the Vineyard and the Garden, the Rains and Showers, the Streams of Rivers, the Springs and Ebullitions of Fountains, Procreations of one Sex by Animals of two, and the fixt and certain Terms and Returns of theſe Proviſions and Effects of Nature, and the juſt Analogy Equipollency and Correſpondency between ſuch different and indeed contrary Principles, may convince every Serious Man, that all theſe Turns and Movements in Nature reſult from the Direction and Conduct of a Sovereign Being, that does not himſelf ſhift and vary the State of his own Nature. If the Parts of Nature were left to themſelves, there reigns ſuch a fierce Antipathy between them, and they are ſo Implacably bent upon one another's Extirpation and Extinction, that 'tis Impoſſible they ſhould ſubſiſt either Together or Separately. Water naturally gravitates and falls; the Clouds are comparatively Light Bodys and riſe; And yet the Clouds, which aſcend and fly, conſiſt of that Water which is in it's Nature diſpos'd to fall. The Earth is the Heavieſt of Bodys, and the Water is lighter than the Earth; and yet the Heavier Body is held up or ſuſtain'd by the Lighter, and the Earth does not ſink or float an Inch from the Centre of it's Liquid Vehicle. The Male and the Female differ in the Organization of their Bodys; and yet there ſprings an Animal from the one and the other, which has a Body perfectly

fectly like but One of them. Briefly; Cold and Hot Moiſt and Dry are Eternal Enemies, and their Natures perfectly Excluſive of one another; and yet we ſee they are brought and temper'd together, and that they are not only made good Friends, but that the Succeſſion of Forms and the Continuation of Species intirely ſubſiſts and depends upon this Unnatural Friendſhip.

§. 37. 'Tis certain ſuch a good Underſtanding could never be ſettled and eſtabliſh'd between Bodys, which contend and prey upon one another with a Natural Eagerneſs and Violence, unleſs there were a Lord and Maſter, that bridled their Angry Qualities, and compos'd their Inbred Fewds, by an Omnipotent Interpoſition; Such a Ruler as has the Elements ſo intirely at command and under management, that they cannot but do what they are bid, and even renounce their own Nature in obedience to his Pleaſure; that in the Heat of Action they muſt immediately throw down their Arms, and ruſh into the cloſeſt Amity at a moment's Warning, and dare not revive their Animoſities 'till he's pleas'd to give them leave. Did not ſuch a Sovereign Preſident and Moderator of the Univerſe bring theſe Contrary Principles and Diſſimilar Parts to an Accommodation, ſubdue the Oppoſition of their Properties, and temper and blend them together by Force, they would always ſtand off from one another, inſtead of aſſociating for the common Service. Heavy and Light, Dry and Moiſt, Round and Streight, Fire and Cold, Sea and Land, Sun and Moon, Stars and Heaven, Air and Clouds would decline all Commerce and Concernment with one another. Nay, they would be perpetually beating

up

up one another's Quarters, and returning Mutual Violences. One would burn; the other would freeze; the Heavy ones would ruſh down and daſh againſt the Light ones ſpringing up; the Sun would ſpread his Light, and [1] the Air it's Darkneſs; the Stars in like manner would juſtle and bulge againſt one another, the Superior and Inferior Orbs or Orders of them preſſing and crowding into one Line of Motion; Night would not ſurrender to Day, and there would be a continual Controverſy and Tryal of Strength between them, whether the World ſhould be always in the Dark or not. And thus, inſtead of Symmetry and Order, there would be nothing but Confuſion and Tumult; nothing could ſtay within it's Sphere, or keep it's Place and Station, but all things would rowl and tumble together in a Univerſal Tempeſt. Inſtead of Regularity there would be nothing but Irregularity, inſtead of Permanency nothing but Inſtability, inſtead of Analogy and Symmetry the moſt monſtrous Diſproportion and Deformity. For either there would be ſuch an Equality of Force among them, that they would fight one another finally out of Being; or the Prevailing Principles would extinguiſh the Weaker, and ſurvive them; which certainly would give Nature a very ruinous Face, and make her a frightful Cripple. The Victorious Element would find too late the want of it's Antagoniſt, which it had deſtroy'd; and the Material World would look like a Man that has loſt his Limbs. If there was no other Planet left but either the Sun or the Moon to give Light upon the Earth; if there was to be perpetual Day, or perpetual Night; how ſadly would the

[1] Suppos'd, in this Deſcription, deſtitute of the Sun's Light.

World

World ſuffer? Did the Heavenly Orbs want their Stars, or had the Stars no Orbs to carry them; what would become of the Magnificent Beauty and Harmony of the Heavenly Bodys? If this Globe were only a Vaſt Collection of Waters, or if 'twere all Earth, and neither Water nor any other Sort of Body made a Part of it; how could it be Uſeful or Serviceable? If the Elementary Principles were never to meet in Peace, if they were to drive things to Extremities, 'till, if any, that which was Strongeſt only remain'd; neither Man nor any other Species of Animals could continue, becauſe that remaining Principle would ſignify nothing towards the Formation of an Animal Body without the reſt; none of the Elements ſingly, whether the Hot, or the Cold, or the Moiſt, or the Dry, could conſtitute a Mixt or Compound Body; and therefore there could be no ſuch thing as either Order or Compoſition in the Material World, if they were at no rate to be perfectly reconcil'd, and cloſely mingled and united; and whichever of them prov'd Predominant, and Vanquiſh'd the reſt, would find it had little reaſon to boaſt and triumph, when a ſhort Experience had taught it how little 'twas able to ſupport it ſelf without the Aſſiſtance of it's Rivals.

§. 38. But now our Senſes convince us, that there is no ſuch Diſorder and Confuſion of Principles in Nature, and that the Contending Partys never come to an Open and Univerſal Rupture, but the Wheels of this great Machine, tho' they ſtrike or turn into one another, move and ply their Buſineſs very Smoothly and Orderly, and nothing Shocking or Portentous befalls or breaks the Structure and Mechaniſm of this Fabrick;

And the Certainty and Senſible Evidence of This quickly brings Reaſon within View of that Omnipotent Cauſe, which collected compounded and confederated theſe Mortal Enemies. For tho' he neither is nor can be a Senſible Object, yet the Being and the Nature of this Almighty Diſpoſer Director and Manager of Things, diſcover and explain themſelves very diſcernibly and obviouſly in the good Agreement and Union of theſe Contrary Properties and Principles. If we were to travel to a ſtrange City, which we ſaw Peopled with Perſons of different Sexes, and various Ages and Conditions, Little and Great, Rich and Poor, Old and Young, Men and Women; and we knew that there were many and great Diſſenſions Reſentments and Competitions among them; and yet we found that the Publick Peace and Order ſuffer'd not at all by this, and that all things paſs'd on Smoothly and Serenely in the Government; that they agreed and held together in their Obedience to their Betters, tho' perhaps in nothing elſe; that in Duty and Deference to their Superiors the Rich refrain'd themſelves from peeling and ſqueezing the Poor, the Men in Power from oppreſſing and cruſhing Thoſe at their mercy, and the Young People from taking their Advantage of Youth and Vigour againſt the Old ones; In a word, that they all behav'd themſelves Inoffenſively and Quietly, tho' they hated one another Heartily as Private Men; If we were to find this State and Poſture of Affairs in a City, ſhould we not immediately conclude that this Unity and Concord proceeded from the Prudence and Conduct of ſome Prefect or Governour in it, tho' we had never known him or ſeen him,

or

or even heard of him? For what is a State of Anarchy, but a State of Combuſtion and War? As on the other hand, a well Eſtabliſh'd and Rightful Government is the Foundation of a Cordial Unanimity and Solid Peace. When we obſerve in our own Bodys the ſeveral Parts united in ſo cloſe an Alliance and Sympathy; no Conteſts or Broils betweeen the Eye and the Ear, the Hand and the Foot, but every Member doing his Office, and contributing his Share toward the Service of the Whole, in a kind Concurrence and Correſpondency with the reſt; we naturally infer from hence, that there is a Preſiding or Governing Soul or Mind in the Body, tho' we cannot ſee it with our Eyes, which guides and preſerves this Harmony. And thus when we behold as perfect Order, and as exact Agreement and Coincidence between the Several Parts of Nature, we look upon this as a Demonſtration, that all things act under the Superintendency and by the Direction of a Governing Almighty Power, and withal that there are not many or ſeveral ſuch Powers, but only One, the Divine *Logos* or *Intelligence*. For that there is but One, the very Nature of this Unity Symmetry and Harmony as evidently proves as that there certainly is One; For if there were ſeveral, 'tis Unintelligible how the Frame and Courſe of Nature ſhould continue ſo perfectly Regular and Uniform. Were there more, they would condemn one another's Models, and each of them would like his own beſt, and there would be a mighty Struggle between or among them, Which ſhould alter and order the Conſtitution and Frame of things after his own Way and Liking, and thus the Univerſe would be rack'd

and

and pull'd in pieces. For, as we obſerv'd before that Polytheiſm is Atheiſm, ſo here you are to take notice, that ſeveral Independent Sovereign Powers are the ſame thing as Anarchy. For what Conſtitution or Form of Government is That, when one of the Heads has as much Power to reſcind and cancel the Acts of the other, as the other had to impoſe his Commands and eſtabliſh his Pleaſure? Where is the laſt Reſort in this Caſe, the proper Supreme, without whom there can be nothing but Anarchy? As in Anarchy all things either are in actual Confuſion, or directly tend to it. And therefore where we ſee things move regularly and orderly according to juſt and ſtated Axioms and Meaſures, we ought no longer to queſtion but their Motions are govern'd by a Sovereign Hand, and but by One; For a Duplicate Sovereignty is a moſt ridiculous Contradiction. If we were to hear at a Diſtance the ſound of a Muſical Inſtrument, which we knew had ſuch a Number of Strings belonging to it, and ſhould find our ſelves agreeably affected with the Juſtneſs of the Notes and the Exactneſs of the Harmony, neither the *Sharp*, nor the *Flat*, nor the *Common*, exorbitantly ingroſſing too much of the Compoſition; but All conſpiring in an excellent Piece of Muſick by a proportionable Mixture of diſagreeing Sounds; we ſhould ſcarce imagin, either that the Inſtrument play'd on it ſelf, or that more than one Muſician was playing on it, tho' withal we could not but know, that there muſt be one Skilful Hand to ſtrike the Several Strings in due place and time: His being out of Sight would not incline us at all to doubt of this. And thus when Nature ſalutes and en-

tertains our Senſes with a much more exact Harmony and Symmetry; Heavy Bodys not overpowering the Light, nor Light Bodys blowing up the Heavy, but the ſeveral Principles and Parts of Nature contributing their Oppoſite Energys and Offices to the Continuation and Perfection of the Whole; 'tis impſſible but we muſt be firmly perſuaded, that there is one Univerſal Governor and Conducter of Things, who gives and continues to them all their Beauty, Luſtre, Motions, Changes, and Beings; and moreover, that there can be but One.

§. 39. And Nature her ſelf delivers and declares this to us as a Fundamental and Self-evident Principle of Religion and Truth. The Creator's Unity receives a plain and undeniable Teſtimony and Proof from the Unity of the Creation. If there were more Gods than One, there would be more Worlds than One; For the very Notion of God forbids us to ſuppoſe, that Several Gods were Jointly and Equally concern'd in the Making of one World; and 'tis as Inconſiſtent with the Unity of the World, that it ſhould have been made by Several Deities. Either of theſe Suppoſitions draws after it a long Train of Abſurdities. For the purpoſe; If ſeveral Deities in Concurrence created one World, what could we make of This, but that Singly they were Feeble, and not in a Condition to accompliſh ſuch a Work? For otherwiſe what Occaſion had they to join Forces and lend one another a Helping-hand? And beſides a Defect of Power, their Acting and Operating thus in Concert betrays no leſs a Want of Skill, and a Shortneſs of Apprehenſion and Underſtanding. If any one of them by Himſelf was able and knew how

how to work up an Univerſe, he had no need to accept of the Aſſiſtance of the reſt. Now to aſcribe any ſuch Impotence or Imperfection to God is Blaſphemy, and as high and violent a Flight of it as can be imagin'd. Even that Artificer or Mechanick, that could not do his own Work and follow his own Buſineſs without others of the Trade to ſtand by and direct or help him, we ſhould have but a mean opinion of; His Reputation would anſwer his Abilities. If it be reply'd, that every one of theſe Gods was able, if he had pleas'd, to create the whole Univerſe, but that they rather choſe to do it in a Body, becauſe of the Uniformity Coherence and Mutual Dependency of the Parts; [1] This diſcovers vain Glory and Oſtentation at the Bottom of the Whole Deſign; It only ſtrengthens the Suſpicion, that 'twas not in the Power of any one of them to raiſe a Fabrick, and compleat a Work, which was to Eſtabliſh his Greatneſs, and Eternize his Glory. And This alone ſhews the Folly and Weakneſs of this Evaſion; For 'tis a downright Violence both to Modeſty and Common Senſe to conceive God as an Aſpiring Ambitious Being. Agen; If every one of theſe Deities was able to create the whole World by himſelf, there will be the leſs Occaſion for the Joint Operations and Applications of a Number. For 'tis a clear Suggeſtion and Dictate of Reaſon, that an Agent or Operator ſhews the Extent and Excellency of his Power in the Production of a Thing, by producing it Unaſſiſted, and by himſelf. Nor muſt we forget what we ſaid before, that if there were ſeveral Partys concern'd in making the World,

1 Here ſeems to be ſomething wanting in the Original.

there would be a Strange Incongruity and Distraction in the Frame of the Whole, and the Motion of the Parts, which according to the various and contrary Commands of their Several Masters would be continually shifting into Points Diametrically Opposite, and recoiling from one Extream to another: And the Consequence would be, what we told you before, that the whole Structure and Oeconomy must be utterly subverted and dissolv'd, and Nature reduc'd to Anarchy and *Chaos*. As it cannot be suppos'd that a Ship would keep a Streight and Steady Course, if every one of the Seamen had his Liberty to steer his own Way, and according to his own peculiar Fancy; or that a Lute would sound very Musically, if several Hands were to play upon it at once. Thus we see how evidently one World, one Universe, one Order of Things, proves the Unity of the Creator. And it seems as if that Creator thought good to make no more than one World for this very Purpose, that in the Unity of the Effect, we might find and acknowledge the Unity of the Cause, and that a Plurality of Worlds might not betray us into a Suspicion or Fancy that there could be such a thing as a Plurality of Creators. Not that an Impossibility of a Plurality of Worlds follows from the Unity of the Creator; For the One God if he had pleas'd could have made a Multitude of Worlds. But nevertheless the Argument holds good the other way, that seeing there is but one World, 'tis certain there is but one Creator.

§. 40. And who is He? For 'tis necessary that we should be fully determin'd upon this Question, before we proceed further. For if we know not who

Who this Creator is, we may miſtake another for him; and this fatal Error will run away with us into the ſame Labyrinth of Impiety and Irreligion, out of which we have been endeavouring to deliver our Adverſaries in the former Part of this Diſcourſe. But I hope there is no Fear of this, becauſe what we have been urging in Confutation of Error gives us a clear and open View of the Truth in this Particular. For if we have made it appear that the Poetick or Fabulous Gods are no Gods at all, and that there cannot be a greater Abſurdity than to make a God of a Creature; In a word, that the Polytheiſm of the Heathens is Atheiſm, and their Idolatry Blaſphemy; The Concluſion makes it ſelf, that Our *Chriſtian* Worſhip and Religion is built upon Rational Principles, and Genuin Sanctity or Piety, and that the God we honour and pray to is the only True God, the Creator and Lord of all things. And Who is this God, but the moſt Holy and Infinitely Perfect Father of *Chriſt*, who as an All-wiſe and Mighty Potentate and Ruler preſcribes ſuch Laws and Meaſures as he thinks fit to his Creatures, and puts them in Execution by his Eſſential Wiſdom and Word our Lord and Saviour *Jeſus Chriſt*. And we are ſure that this Poſition or Oeconomy cannot be mended or improv'd, and that things are in as Good a State as 'tis poſſible for them to be; becauſe his Unerring Wiſdom was pleas'd with and aſſign'd them thoſe Phyſical Circumſtances in which they are. And no Body can be ſo Silly and Peeviſh as to deny this. For if the ſeveral Parts of the World moved and acted upon one another Precariouſly and Confuſedly; if there were nothing of Order

Proportion or Subſerviency and Conformity to Final Cauſes in the Progreſs and Courſe of Nature; then perhaps it could be [1] the leſs expected that our Doctrine ſhould meet with a Univerſal Reception. But if all the Parts and Motions of Nature are ſo many plain Indications and Unconteſtable Evidences of the Creator's *Intelligence Wiſdom* and *Knowledge*, then 'tis certain that this Wiſe Creator and Modeler can be no other than the *Logos*, the Word or Intelligence of God. Not ſuch a *Reaſonableneſs* or Congruity to Rational and Mathematical Principles and Rules, as ſome have diſtinguiſh'd by the name of *Seminal*, and which is that orderly Mixture and Proportion of Principles and Properties which God has ſettled and implanted in Nature; For This, tho' Exquiſitely Juſt and Regular, is it ſelf Inanimate Unconſcious and Unintellectual, and is only the neceſſary Conſequence and Effect of Directions or Impreſſions from the Hand of God: Nor would I be underſtood as if by *Logos* or *Word* I meant what we call *Diction* or *Speech*, the Pronunciation of ſo many Syllables, or the Tremor and Articulation of ſo much Air. No; 'Tis the Living, the Powerful and Operative, the Divine Word or *Logos* of the Great and Good God of the Univerſe, even that Uncreate, Infinite, Co-eſſential and only Intelligence of that Good and Gracious Father, who perpetually conſults and provides for the Comfort and Happineſs of the Creatures

1 The Father ſays *it could not be expected at all*; which is an Expreſſion that ought to be ſoften'd, becauſe we know there are other Arguments beſides this before us, of the Exiſtence and Unity of the Deity, and the Neceſſity of that Exerciſe of his Providence and Power by which he perpetually ſupports and governs his Creatures; as particularly, the bare Exiſtence of Succeſſive Beings.

which

which he has made; 'Tis this Benevolent *Intelligence* of the Beſt and Kindeſt of Beings, that has form'd the Frame and adjuſted the State of the Univerſe, in that Order and Poſture which we find it in; that reconciles and unites Contending Elements and Properties; that ſoftens and tempers and compounds them into Sympathy and Harmony: 'Tis this Power and Wiſdom of God, that turns the great Globe of Heaven upon it's Axis, and that at firſt commanded the Earth to hang faſt and immoveable in ſo thin and fluid a *Medium*, and ſupports it there ſtill as firmly fixt and eſtabliſh'd as if it ſtood upon the ſtrongeſt Baſis: 'Tis he that ſupplys and feeds the Sun with Heat and Light to keep up the Luſtre and Vigour of Nature: 'Tis he that burniſhes the Body of the Moon, and attires her with a Mantle of Silver Rays: 'Tis he that exhales and condenſes the moiſt Vapours into Clouds: 'Tis he that ſtreams down Plenty on the Earth in Prolifick Showers: 'Tis he that has ſhut up the Sea with Barriers, and garniſh'd the Ground with it's Vegetable Embroidery. To ſpeak freely and plainly; If any Infidel pretends to queſtion whether there be any ſuch thing as a Divine *Logos* or *Intelligence*, the very Doubt of it proves the Man out of his Senſes. The Viſible World carrys in it an Irreſiſtible Demonſtration, that all things were created by God's Word and Wiſdom, and that both the Commencement and Continuance of their Exiſtence are intirely the Reſult of his Pleaſure and Power.

41. We muſt not conceive this *Word*, as we ſaid before, to have any thing in it of the nature of a Human Voice or a Syllabical Compoſition. For this *Word* is a Perſon; the Glorious and Expreſs Image

Image of his Father's Eſſence. Men are Creatures; They once were nothing, and the Being they receiv'd conſiſts of Different Parts and Oppoſite Principles; and therefore 'tis no wonder, that a Human Voice ſhould be Complex in it's Nature and Tranſient in it's Duration. But God is Selfexiſtent; and there is no Diverſity or Diſcrepancy of Principles or Parts in Him. And thus too his *Word* or *Intelligence* is Self-exiſtent and Uncompounded; He is the One Only-Begotten God, deriving an Abſolute Perfection of Eſſence from the Fountain of Abſolute Perfection; and He it is that keeps the Parts of the World Tight and Cloſe together, that limits Nature to Rules and Order, and arays her with all her Graces and Ornaments. Nor need we be long inquiring, why this *Logos*, this Eternal Word of God, condeſcended to concern himſelf with Creation and Creatures. The Cauſe is plain, and ought to kindle a lively Flame of Devotion and Gratitude in every Man's Breaſt; eſpecially as it confirms what we lately took notice of, that the Nature of Things could not have been better contriv'd and conſtituted than they are. Created Beings muſt as ſuch be very Feeble and Imperfect, and ſubject in themſelves to Diſſolution and Extinction. God who made them is a Being Simply and Abſolutely Good, and conſequently has a ſteady Tenderneſs and Affection for them, and particularly for Us Rational and Intelligent Creatures. 'Tis not conſiſtent with his Nature to grudge or envy any of his Creatures any Perfection and Happineſs that ſuits their Frame or Condition. 'Tis an Exerciſe of his Goodneſs, which he takes eſpecial Delight in, to perpe-

tuate

tuate both ours and the Exiſtence of whatever he has made for our Uſe; and well knowing how Tranſitory and Periſhing the Creatures were in themſelves, to keep up their Being and prevent Annihilation. As he had created them all by his Eternal *Word*, ſo he determin'd and reſolv'd upon proper Meaſures to preſerve and continue them, and not to leave them to their own Uncertain Motions and Heedleſs Management. He takes a Satisfaction in the World which he has made; and he preſerves and orders and keeps the parts of the Mechaniſm a going by his *Word*, who is truly God; and without the Intervention the Conduct and Agency of this *Word* nothing in Nature could ſubſiſt a Moment, much leſs could the World continue in that Symmetry and Splendor which are now ſo conſpicuous in it. All Things depend intirely upon this Eſſential Son and Wiſdom of the Father for their Being and Duration. Had not he fed or recruited them (if I may ſay ſo) with a continual Supply and Succeſſion of Exiſtence; He, I ſay, [a] *who is the image of the inviſible God, the firſt-born of every creature*; the mighty Maſs had long ſince dropt aſunder, and it's Particles evaporated into Nothing. For this is He, that is the firm Foundation and chief Corner-Stone of all Viſibles and Inviſibles. 'Tis the ſame Perſon that is Head of the Church and Monarch of the Univerſe. For ſo we learn from the venerable Atteſtations of his Ambaſſadors and Miniſters.

§. 42. This All-holy All-powerful All-perfect *Intelligence* is Omnipreſent; There is not an Atom or Point from which he is Abſent. His Suſtaining

[a] Col. c. 1. v. 15.

Energy

Energy and Influence is Universal. This is that Invisible Light, which overspreads and brightens the Face of both Worlds, the Immaterial as well as the Material. He throws the Arms of his Power about his Creatures, and compacts and girds their Being with his Embrace. He never deserts or fails any thing in it's Interest, but is every moment advancing and administring new Dispensations of Life and Subsistence to the Whole Collectively and to the Parts Respectively. 'Tis He that mingles and tempers the Constituent Principles and Ingredients, which make up the Sensitive or Animal World; the Hot and the Cold, the Moist and the Dry. 'Tis He, and his *Word* or *Power*, that curb their Violence, that put an end, whenever they please, to all Struggle and Conflict between them, and bind them up together in Variety of Forms and Compositions. 'Tis He that preserves the Ballance of Discord and Unity in Nature, and strikes Matter into Life by a Collision of Contrary Properties and Principles. 'Tis his Pleasure and Command that keeps Earth Inhabited and stock'd with Animals, and the Motions of Heaven Constant, and the Materials of it Undecay'd. The great Ocean, and all the Seas 'tis branch'd into, roll and toss and do the Duty of their Tides within the Boundaries he has set them. And all the Beautiful Plants and the Rich Product of the Soil rise and spring and spread upon the Earth, every Leaf and Grain of them, according to the Inviolable Orders and Sanctions they receive from him. Not to be tedious and particular in that which every Man's Senses bring him fresh Evidence of every moment; There is not any Part or Power of Nature, which does not

not own his Omnipotence it's Author and Preſerver. And this is a Leſſon we learn from that great Divine St *John*; [a] *In the beginning was the Word, and the Word was with God, and the Word was God.* (or God was the Word) *All things were made by him, and without him was not any thing made that was made.* And This lays an occaſion in our way, to make uſe agen of that Similitude which we mention'd before of a Muſician, who having ſet in Order and tun'd his Inſtrument, mingles the Notes or Sounds in ſuch agreeable Variations and Changes, that the Sharp, the Flat, and the Common, contribute equally their Parts and Powers towards a Perfect and Sprightly Harmony. Thus the Son of God holds the Univerſe like a Lute in his Hand, and makes the ſeveral Parts of Nature, Air Earth and Heaven, ſound their Anthem of Obedience to him. He connects their Diſſonant Qualities and Operations in Coherency and Uniformity. He teaches every String, every Fibre, it's Province and Office; and out of theſe Entercourſes and Concurrences he complicates and forms this juſt and inimitable Syſtem or Structure; And while himſelf abides and reſts Eternally Immoveable and Unchangeable in the Eſſence of the Father, he is perpetually adding new Links to the long Chain of Phyſical Formations and Diſſolutions, and keeps Cauſes and Effects doing Service Inceſſantly. What an aſtoniſhing Manifeſtation of his Divine Power offers it ſelf to our Senſes, while we ſee all the Exigencys of Natnre, as well the moſt Minute as the moſt General and Extenſive, conſulted and provided for every moment in one comprehenſive Act of his Providence;

[a] John c. 1. v. 1, 3.

Diſagreeing

Disagreeing and Incompatible Figures and Modifications, the distant Spheres and Classes and Orders, and the contrary Principles and Qualitys of Bodys, the Visibles and Invisibles, united and regulated by his hand in a Community of Mutual Alternate Subserviencies; and yet not one of them departing from it's Nature or Propertys, or Compounding for it's share of Significancy? For the same Divine Signal that summons them to Common and Reciprocal Uses restrains them from all Enchroachments and Usurpations upon one another's Properties. The Round and the Plain keep their respective Terms; The Circle is never Squar'd; Intermediate Bodys neither aspire nor descend; The Principles of Heat keep their Ardour; and the Dry imbibe no Moisture. Briefly; The Cohesion, Life, and all the admirable and astonishing Harmony and Coincidence of the several Compositions and Species of Substances, are the Work of his Hand and the Gift of his Goodness.

§. 43. To illustrate our Doctrine, which well deserves to be set off with all Advantage, let us inforce it with two or three pertinent Analogys or Similitudes; As first by that of a numerous Quire or Consort consisting of Men Women and Children, Old and Young, under the Moderation or Direction of one Master or Doctor of Musick; wherein every one performs according to his or her particular Voice and Key. The Men, the Boys, the Old People and the Youths, in variety of Bases, Trebles, Tenors, Counter-Tenors, &c. chant harmoniously and delightfully. Agen; The Soul commands and acts upon the several Organs of Sense in their respective Capacitys

citys at the ſame time, and prompts them to take cognizance of various Impreſſions almoſt at one Inſtant from one and the ſame Object, which the Eye ſees, the Ear hears, the Hand touches, the Noſe ſmells, and the Tongue taſtes, and all in a Confluence or Unity of Senſation; the ſeveral Organs of Motion being perhaps at the ſame time exercis'd in their proper Offices; for inſtance, the Legs and Feet moving, &c. A third Parallel or Reſemblance may be that of a large and populous City, whoſe Polity ſubſiſts and flouriſhes under the Immediate Inſpection and Regimen of it's Founder and Sovereign, in an humble Obedience and Reſignation to whoſe Active Authority and Vigilant Adminiſtration, the ſeveral Members of the Body acquit themſelves diligently in their ſeveral Provinces and Places. One Party or Diviſion of them apply themſelves induſtriouſly to manure the Ground; another are hard at Work upon fetching Supplys of Water; another as Buſy in making Proviſion or laying up ſtores of Victual: One goes to the Senate Houſe to ſerve the publick There; Another to the Church to ſerve it There; And while the Magiſtracy have their hands full of Imployment upon the Bench, and the Prince is eſtabliſhing inforcing and executing Laws, the Mechanick follows his Calling in his ſhop, the Mariner ſails, the Artificer forms and perfects his Deſign, the Phyſician viſits his Patients, the Architect contrives and raiſes his Buildings, the Men of Buſineſs are buſtling in the Streets and Suburbs, and the Roads are full of Paſſengers, ſome coming in, ſome walking round, ſome in motion for the Country, and others returning: And all this Uniformly and Regularly,

Regularly, every Individual ſubmitting and conforming himſelf to the Prince's Government and immediate Exerciſe of Power. Thus God governs the World, and guides Nature in all her Motions and Functions; But then we muſt not conceive him exerting his Power in ſuch an ordinary and imperfect Manner as this. One ſingle Act or Impulſe of the Divine *Logos* commands all the Parts of the Univerſe at once. The Duty of the Whole and of every Species and Individual keeps exact Time with the Precept, and not a Particle is guilty of an Omiſſion.

§. 44. 'Tis the Power and Edict of this Univerſal Emperor, the Father's Eſſential Word and Son, which carrys round Heaven, and the Starrs in their Courſes; which keeps the Sun bright and burning, and the Moon true to her Monthly Stages: 'Tis to Him that the Air owes it's Light and Brightneſs, the *Æther* it's Heat, the Winds their Vigour and Inſtability, the Mountains their Height their Strength and Stability. He drives and puſhes the Waves of the Sea with his Hand; And the Bulky Fiſhes of it are nouriſh'd by his Providence. His Arm holds firm and ſteady this Globe of Earth in it's Place; and his Goodneſs and Bounty adorn and dreſs it with Plants Fruits and Flowers. He forms us in the Womb; He preſerves us in Life and Health; He fixes the Term of Life, and diſmiſſes us out of the World as he brought us into it, when and how he pleaſes. Life and Motion are his Benefaction. If he were to leave things to themſelves, Fire would no longer burn, Water would loſe it's Coldneſs, Fountains would not riſe, Rivers would not flow, the Seaſons of the Year would not perform their Circuits,

Circuits, Rains would not fall, Clouds would not gather, Vapours and Waters would not freeze, and there would be no ſuch thing as Hail Snow or Ice; not a Bird would fly in the Air, nor a Reptil move upon the Earth, nor a Fiſh ſwim in the Water; the Sea would be abſolutely Unnavigable, and the Earth Uncultivable; the Vegetable World would fail; Plants and Trees would not ſpring, and ſhoot, and obſerve, as they do now, the ſtated Seaſons and Returns of their Sprouting and Maturation, of their Growth Decay and Dying; there would be no Succeſſion of their ſeveral Species or Familys, ſome withering and drying away into Duſt, while others ſtart up and flouriſh and expand their Verdure. All the wonderful Diſpoſition and Oeconomy of Nature in thoſe Inſtances which we ſee contrary to ſuch Deſolations and Defects as theſe would be, beſides other exquiſite Formations and Regulations Innumerable, are intirely the Reſult and Effect of the Power of the Son of God; one ſingle Effort of whoſe Will gives things, and preſerves them in, Life and Symmetry, and ſuffers not the Material World to loſe any thing at all of it's Subſtance or Order. Nor is the Spiritual or Immaterial neglected by him; For as his Power created this too, ſo his Providence conducts and preſerves it. He furniſhes continual Succours of the Incorporeal Life; and every way conſults the Welfare and Happineſs of Minds or Souls. And let not this Doctrine ſtartle any Man; let it not ſeem Precarious or Enthuſiaſtick; For 'tis plain we ſtand convinc'd by the Conſciouſneſs of our own Powers and the Teſtimony of our own Senſes, that our Bodys grow, and our Souls act, that the one live, and the other

other think and resolve, in an absolute Dependence upon his Power and Support; and how can we avoid concluding from hence, that as well the whole Invisible World as the Visible, holds it's Being of his Power, and obeys the Pleasure and Direction of his Providence? Briefly, that he communicates or administers to all Essences their Subsistence and Significancy, with this Difference only, that his Manner of ordering and actuating the Heavenly Invisible World is much more Sublime and Stupendous, than that of his managing or governing the Visible? And this great Lord, and Conducter, and, if I may say so, Consolidator of the World, so admirably models contrives and disposes all Things and all Events for his Father's Glory and the Manifestation of his Father's Infinite Perfections, that his Works and his Providence expressly speak the Language of one of his Saints; [a] *By the greatness and beauty of the creatures proportionably* (or Analogically) *the maker of them is seen.*

§. 45. The Celestial Bodys, the Lustre Order and Regular Motions and Courses of the Stars, give us to understand at first View, that the Cause and Author of all This is that Infinite Intelligence the Divine *Logos*; And he that discerns and confesses the Hand and Power of that Divine Intelligence in these Works or Performances, cannot avoid arriving at the Knowledge of the Father, whom the Son as such, being begotten of his Substance, is in his nature qualify'd to reveal and explain; and because he so reveals and explains him, is very properly denominated his Fa-

[a] Wisd. c. 13. v. 5.

ther's

ther's Agent and Ambaſſadour. God has fixt and conſtituted in our Nature ſomething Analogous and Anſwerable to this. Our Intellectual Powers apprehend conceive and judge before we declare or publiſh our Sentiments; and by obſerving and weighing the Senſe of another Man's Declarations, we form a judgment and obtain a right underſtanding of his Meaning and Intentions. Much more when we behold and contemplate the Mighty Wiſdom and Power of the *Logos*, much more I ſay with a clearer View and under ſtronger Impreſſions, muſt our Conceptions and Apprehenſions as it were flow thro' him into the Nature and Perfections of the Father. For what is this but the Purport of his own Doctrine, [a] *He that hath ſeen me, hath ſeen the Father.* And this brings us to the ſure and deciſive Rule, the ſacred Revelations of the Divinity it ſelf, which further clear and eſtabliſh our Aſſertions. You cannot peruſe and meditate upon theſe, but you muſt perceive and obſerve that they exactly agree to and fully confirm our Principles. Here is the Atteſtation of the Divine Spirit laying further Commands and Obligations upon us beſides thoſe of Human Reaſon, to acquieſce in and adhere to theſe Fundamentals of the *Chriſtian* Faith. This glorious *Intelligence* of God long ſince very ſtrictly provided againſt this Abſurd and Enormous Practice of Idolatry, and ſeverely prohibited every ſort of it among his peculiar People; [b] *Thou ſhalt not make unto thee any graven image, or any likeneſs of any thing, that is in heaven above, or that is in the earth beneath.* The reaſon or ground of this Prohibition you meet with

a John c. 14. v. 9. b Exod. c. 20. v. 4.

elſewhere; [a] *Their idols are ſilver and gold, the work of mens hands. They have mouths, but they ſpeak not; eyes have they, but they ſee not. They have ears, but they hear not; noſes have they, but they ſmell not. They have hands, but they handle not; feet have they, but they walk not.* He has given as plain and poſitive Cautions concerning the Creatures, I mean thoſe of his own Immediate Formation. As upon their Creation he approv'd them, and pronounc'd them Perfect & Beautyfull; ſo he very well knew that the Excellency of the Natures he had given them would powerfully invite and tempt Mankind to conceive too great an Opinion of them, to miſtake their Original, and inſtead of viewing and admiring them as God's Creatures, to reverence and worſhip them as Gods themſelves; and therefore his Wiſdom and Goodneſs have warn'd us of this too very Emphatically, [b] *And leſt thou lift up thine eyes unto heaven, and when thou ſeeſt the ſun, and the moon, and the ſtars, even all the hoſt of heaven, ſhouldeſt be driven to worſhip them, and ſerve them, which the Lord thy God hath divided unto all nations under the whole heaven.* Divided they are indeed, not into an Order or Society of Gods, but ſo divided, made ſo generally Uſeful and Conſpicuous to Mankind, that they diſcover and publiſh to all the Nations under Heaven the Power and Perfection of that one Deity that made them, and aſſign'd them their Places and Dutys. The People of the *Jews* were happy from the Beginning in thoſe Advantages of Information, which it did not pleaſe God to vouchſafe to other Parts of the World. Beſides the neceſſary Conſequences of Obſervation, and the Voice of Nature, they

a Pſal. 115. v. 4, 5, &c. b Deut. c. 4. v. 19.

had

had the Written Word of God; his Hand and Seal to give the fulleſt Evidence to ſo glorious and important a Demonſtration. And indeed God has been ſo gracious as to proclaim himſelf aloud with his own Voice to all Mankind, and to bid them beware at their Peril of this Execrable Abomination of Idolatry; [a] *Thou ſhalt have*, ſays he, *no other Gods before* or *beſides me*. He does not enter this Caveat with any ſuch Apprehenſion or View as if 'twere poſſible there could really and truly be another God beſides himſelf, but to keep us firm and reſolute in our Duty and Loyalty to him, and to reſtrain and preſerve us from that fatal miſtake of Making Gods of Nothings, ſuch as thoſe of Poetick and Mythological Invention, which we have ſhewn at large above were very far from being Gods or having any ſort of Pretenſion to Divinity. And this is particularly imply'd in the Futurity of the Verb, Thou *ſhalt not* have any other Gods; For if theſe Gods were ſuch as 'twas in Men's Power to make to themſelves afterwards, then they could not be Gods at that time, and conſequently not at all.

§. 46. Thus we ſee the *Gentile* Idolatry and Atheiſm expreſsly condemn'd and deeply ſtigmatiz'd by the True God. But has he not left himſelf without Witneſs? Has he not kept himſelf Conceal'd and *Incognito*? Has he not left Mankind in the Dark, deny'd them the Privilege and Bleſſing of the Knowledge of himſelf, and abandon'd his Poor Creatures to the moſt deplorable Ignorance and Ruin? He has not. He has publiſh'd and aſſerted his Title and his Unity in the moſt expreſſive Terms and the plaineſt Propoſitions:

[a] Exod. c. 20. v. 3.

[a] *Hear, O Iſrael, The Lord thy God is one Lord. And thou ſhalt love the Lord thy God with all thy heart, and with all thy might.* [b] *And thou ſhalt fear* or [1] *worſhip the Lord thy God, and ſhalt ſerve him, and ſhalt cleave unto him.* Here we ſee God himſelf declares and aſſures us, that there is but one Creator and Governour of the Univerſe, and he vouchſafes us the ſame Evidence and Proof, that he preſerves and governs this Univerſe by the Wiſdom and Agency of his Eternal Word and Son. For ſo ſays the *Pſalmiſt*: [c] *Thou haſt eſtabliſhed the earth, and it abideth; The* [2] *day continueth according to thine ordinance.* And agen, [d] *Sing praiſe upon the harp unto our God; who covereth the heaven with clouds, who prepareth rain for the earth, who maketh graſs to grow upon the mountains, and herb for the uſe of Men; who giveth fodder unto the cattle.* And by what Hand or Agent does he do or diſtribute all this, but by That and by Him by whom he made all things? For who can preſerve and govern the World but he that made it? And who is he, but that Word and *Intelligence* of God, whom the *Pſalmiſt* celebrates and adores; [e] *By the Word of the Lord were the heavens made, and all the hoſt of them by the breath of his mouth?* This is he who gave all things their Being, as the ſame ſacred Oracles inform us, [f] *He ſpake, and* [3] *they were made; he commanded, and they were created.* This perfectly agrees with what that Extraordinary Man, the great Prophet and Hiſtorian *Moſes*, tells us in the Beginning of his Firſt Book, where he records the Manner and Order of the Creation; [g] *And*

1 V. *Septuagint.* 2 V. *Septuagint.* 3 V. *Septuagint.* *a* Deut. c. 6. v. 4, 5. *b* Ibid. v. 13. *c* Pſal. 119. v. 90, 91. *d* Ibid. 147. v. 7, 8, 9. *e* Ibid. 33. v. 6. *f* Ibid. v. 9. *g* Gen. c. 1. v. 26.

God

God ſaid let us make man in our image, after our likeneſs. In the ſame manner the Almighty Father preſcribes and determins the Production or Creation of Heaven and Earth and all the other Creatures that belong to them. [a] *Let there be a firmament*, or *a heaven*; and, *Let the waters be gathered together unto one place, and let the dry land appear*; and, *Let the earth bring forth the herb and the living creature*: Which, and the like places of Scripture, perfectly confound and *nonplus* the *Jews*, and ſhew with what Prejudice Partiality and Diſingenuity they examin and interpret the Holy Scriptures. For who is this that God converſes with here? To whom are theſe Notifications and Determinations of his Pleaſure directed? It cannot be ſuppos'd, that he would ſpeak and promulge his Orders to the things that were to be created; for they were not yet in Being; And to hold a Conference with Nothing is New and Strange. Neither can the Things to be created be ſuppos'd to be the Immediate Objects of theſe Commands upon another account. For had he ſpoken to Them he would not have ſaid Let That or Theſe be made; but Heaven or Firmament, Be Thou made; Earth, Be Thou made; Man, Be Thou made; Herb, Do Thou ſpring forth; whereas, 'tis plain, the Decree is not thus directed to the things that were to be created, but to ſome Thing and indeed ſome Perſon elſe. Whence the Concluſion is clear, that ſome Perſon was then preſent with the Father, with whom he communicated his Counſels, and whoſe Agency he made uſe of in the Completion of them. And who ſhould this be but his Eternal *Word* or *Intelligence*? With whom

[a] Ibid.

can we conceive the Father concerting the Measures of the Creation but with his *Logos*? Was it not this Wisdom of God, that was present and acted with him when he made the World, and that says of himself, [a] *When he prepared the heavens, I was there; when he appointed the foundations of the earth, then I was by him*? The *Heaven* and the *Earth*, that is, not only the greater and containing Bodys of them, but whatever also lives and is contain'd in them. He was then present and co-operated with the Father, as being his Essential Wisdom and Intelligence. He beheld in his Father the great Plan of Nature and the whole Scheme of Providence; and he made, compounded, rang'd, and settled Things in an absolute Conformity to that perfect Model. He was his Father's Omnipotence; and being so, gave all things their Existence and Duration. And this is what he says of himself, [b] *Whatsoever things the Son seeth the Father do, these also doth the Son likewise*. His holy Disciples, inspir'd by his Blessed Spirit, attest and confirm this great Truth, that *of him and through him are all things*, that he made them all, that he is an Infinitely Perfect Son of an Infinitely Perfect Nature; that he is the Power, the Wisdom, the *Word* or *Intelligence* of the Father; that he is not these by Participation, nor receives this Power and Wisdom from the Father as from a Distinct and Remote Nature; that they do not come to him as his Graces and Influences come to us, and give us Knowledge and Strength in him; but that he is the Consubstantial Wisdom, the Consubstantial Word, the Consubstantial Power, the Consubstantial Light, the Con-

[a] Prov. c. 8. v. 27, 29, 30. [b] John 5. v. 19.

ſubſtantial Truth or Self-exiſtence, the Conſubſtantial Righteouſneſs, the Conſubſtantial Goodneſs, the Proper and Adequate Repreſentation and Splendor, the Expreſs and Perfect Image, the Only-begotten Son of the Father, Co-equal with the Father.

§. 47. And who is he that can co-extend (if I may ſay ſo) his Notion or Idea of the Father, and therein of the Son, with the Plenitude and Immenſity of that Infinite Nature? For the Son is that Word and Wiſdom of the Father, who graciouſly condeſcended to think the Exiſtence of his Creatures worthy the Immediate Application and Energy of his Divine Power; to admit and introduce us to the Knowledge and Intuition of the Father's Glory; to render and exhibit himſelf our Sanctification, our Life, our Door, our Shepherd, our Way, our King, our Governour and Guide, our Saviour, our Light and Glory: In a word, He is the Fountain of our Life, and the Author of all our Happineſs. So Benevolent and Generous and Good a Son, it had not been conſiſtent with the Juſtice and Goodneſs of the Father to have kept Obſcure and Unreveal'd; And therefore he has manifeſted and publiſh'd his High Dignity Pre-eminence and Merit to the World in all Ages, by that Venerable Act of his Power, the Conſervation of his Creatures in their Being and Entercourſes. Nay, 'tis in and by this ever Bleſſed Son, that the Father communicates to us the Knowledge of himſelf, as our Lord himſelf has told us, [a] *I am in the Father, and the Father is in me*; that is to ſay, The Word was from Eternity with the Father and in his Eſſence. And now

[a] John c. 14. v. 10.

is

is there any Degree or Extravagance of Folly and Impiety that can be compar'd with theirs, who neglecting or overruling the Proofs we have insisted on of this entire Dependence of Heaven and Earth and all things upon the Power and Grace of this Eternal Word, nevertheless reject and slight and ridicule the Knowledge and Worship both of Him and his Father; exalt and magnify Shadows, Vanities, Nothings above Self-existence, Infinite Substance and Perfection; and invite and call in Contradiction and Nonsense and Impossibility to seize the Dominion and usurp the Throne of the Sovereign Source or Fountain of all Reality and Truth. Incredible, if 'twere not Fact, that Men should [a] *worship the Creature more than the Creator*! In what Repute and Credit would any Man's Discretion or Judgment be, that should admire a Singular Instance of Art, and yet despise or undervalue the Hand that wrought or form'd it? He that should traverse a beautiful City, preferr the Contrivance and Elegance of the Buildings to any thing he had ever seen of that kind, and at the same time inveigh violently against the Architect, load him with Ignominious Objections, and attack him with all the angry Artillery of Contempt; He that should admire and commend a Musical Instrument for the Exactness and Neatness of the Work, and at the same time treat the Maker disrespectfully, and declare he had but a very mean Opinion of him: All the World would pronounce that Man either Blind and Deaf, or Mad; if 'twere only for this Consideration, that there never had been a House, a Ship, or an Instrument of Musick, in the World, if there had

[a] Rom. c. 1. v. 25.

not

not been first an Architect, a Carpenter, and a Musician. If therefore such an Incoherence and Inconsistency of Judgment argues an Unaccountable Stupidity and Infatuation: How much more deplorable is the sad Blindness and Insensibility of those Unhappy Creatures, whom God in his Justice has depriv'd of the Knowledge of Himself and his Eternal *Word* and *Intelligence* our Blessed Lord and Saviour *Jesus Christ*, by whose Administration the Father maintains the World in Being Order and Symmetry, and keeps the Powers of Nature constantly Busie? This is he, Thou Faithful Disciple and Servant of thy Lord, in whom thou hast believed, and whom thou dost Religiously worship and obey. And most heartily I congratulate my Dear and Worthy Fellow-Servant of our common Master, upon the sure and steady Hope and Expectation of the Lovely and Inexpressible Recompence of his Faith and Piety, an Everlasting State of Bliss, and a Never-fading Crown of Glory; that Hope which cannot fail or deceive thee, if thou continuest Careful and Diligent in the Performance of those Dutys which he sets before thee, and requires as the Reasonable Condition of the Blessed Effects and Consequences of his Mercy and Favour. Resignation and Obedience to his Holy Will and Pleasure will Infallibly bring thee to an Unconceivable Eternity of Happiness and Joy Inexpressible. But then remember and recollect every Moment, that they who prefer their own Wisdom, their own Fancys, their own Measures to those of their Maker, that they who please themselves in taking a different Course and Road from that which he has chalk'd out to them and set them in, and boldly turn aside

aſide out of the plain Paths of Probity and Virtue, and obſtinately and impenitently perſevere in this Rebellious Deviation and Revolt, have a Diſmal Proſpect, Shame and Confuſion at the End of their Race, and an Irreverſible Condemnation in that Judicial Day, when Sentence ſhall be paſs'd upon all thoſe who knew the Way of Truth and the Obligations of Duty, and yet Boldly and Irreclaimably acted againſt the plaineſt Maxims and Rules of Both.

7 AP 53

FINIS.

Additional Notes.

VOL. 1. pag. 16. lin. 30. *The Son had not always a Being, for he did not ſubſiſt before he was Begotten (in Time).*] Here *Begotten in Time* ſignifies the ſame as *Made*; as *Unbegotten* is ſometimes apply'd by the Ancients to the Son, and then ſignifies the ſame as *Unmade*. See. p. 24. How perverſely the *Arians* abus'd this Term, you may ſee at p. 63. and Vol. 2. p. 141. And how exactly Mr *Whiſton* copys after them in this, as well as all other Inſtances, of their Perverſeneſs and Fallacious Dealing, you'll find in his *Diſſ. upon Ignatius's Epiſt.* p. 9. 22.

Pag. 39. l. 1. *And we in him.*] Or rather *And we for* or *unto him.*

Pag. 64. l. 11. *That as there are many Unmade Beings in one Senſe, ſo there is none at all in another.*] That is, None at all as *Unmade* is oppos'd to *Made*, not as it may ſignifie *from Everlaſting*; Or there is nothing Poſſible to be made which the Creator cannot make.

Pag. 103. l. 12. *When was it poſſible for us to be made Partakers of it, unleſs when the Son aſſum'd our Nature?*] The Father dates our Saviour's Unction in his Human Nature, and ours in him, from the Time of his Baptiſm, a little before at p. 96. But his meaning probably is not, that our Saviour's Human Nature had not the Unction of the Divine Spirit before, but that the Unction at his Baptiſm more peculiarly commiſſion'd and qualify'd him for exerciſing thoſe Provinces or Offices, which were neceſſary in order to our Illumination and Unction.

Ibid. l. 16. *If He, who was in the Form of God, had not taken on him the form of a Servant, we could not have been redeem'd* &c.] Compare this with p. 286. which ſeems not to agree with it; and you will find that the Father's

Father's Meaning is, that it must be confess'd, even by Those that suppose it possible that Man's Redemption might have been effected another way, that God, according to the highest Perfection of his Counsels and the absolute Rectitude of his Will, could not ordain a better Method for our Redemption, and consequently could not but ordain this.

Pag. 115. l. 17. *If any Man* &c.] The Father here means I suppose *Deut.* c. 23. v. 8. tho' the word is not γεννωντας there, but γεννηθῶσιν.

Pag. 120. l. 8. *Him, who is greater than the Son* &c.] That is, in respect only of his Paternity consider'd as peculiar to his Person; οὐ μεγέθει τινὶ, says the Father in this Place, οὐδὲ χρόνῳ, ἀλλὰ διὰ τὸν ἐξ αὐτοῦ τοῦ πατρὸς γέννησιν.

Pag. 142. l. ult. *To that only.*] i. e. in the proper Sense of such words.

Pag. 202. l. 26. *In him.*] According to the Sense of *Acts* c. 17. v. 28.

Pag. 220. l. 1. *And the Psalmist* &c.] See Psal. 103. v. 20, 21.

Pag. 242, l. 9. *He bore our griefs.*] The Father reads τὰς ἁμαρτίας ἡμῶν ἐβάστασεν, *He bore our sins.*

Pag. 250. l. 19. *It cannot be conceiv'd, that Solomon speaks of any other Creation than that of his Human Nature,* &c.] i. e. in any proper or usual Signification of *Creation and Created*; For the Father afterwards suggests another Allegorical, but very remote, improper Sense, in which he may be said to have (as it were) created himself our Creatour, by the Peculiarity of his Acting at the Creation. See pag. 278, 279. And thus the τὸ ἀνθρώπων in the Text may signifie *God's Operation or Exercise of Power and Wisdom in the Creation of the World and the Redemption of Man, and that Manner of Exercising them, suggested by the Father at* p. 278, 279.

Pag. 268. l. 14. The first of the Propositions quoted from the Prophet *Malachi* is last in other Copys. In the *Alexandrian* the Order of them is as *Athanasius* has it here.

Pag 283. l. 3. *The Lord will make retribution* &c.] Read *Thou, Lord, wilt make* &c. The *Alexandrian* Copy reads Κύριος ἀνταποδώσει, *The Lord will make retribution.*

Pag.

Pag. 287. l. 10. *And we know he has approv'd them*, &c.] This Judgment of God's Diſpenſations and Providences is not to be ſo interpreted as if the fortunate Succeſs of Deſigns and Actions Morally Evil were to be look'd on as an Argument or Indication of God's Approbation of them as ſuch.

Pag. 290. l. 5. *There ſhall not be ſo much as any Reliques* &c.] In thoſe words of the Original γυναῖκα παραπεί-σεων there is, beſides the general Senſe in the Tranſlation, an alluſion to the Woman's Part in the Hiſtory of the Fall.

Ibid. l. 10. *But Chriſt will be all, and in all.*] *Coloſſ.* c. 3. v. 11.

Vol. 2. Pag. 4. l. 12. *If theſe things were poſſible in Nature*, &c.] The latter part of the Propoſition preceding this, viz. *Or however as if either of them ſingly were an Incomplete and a meer Abſtractive Being*, is what I once thought did not carry in it a more extenſive meaning than the words of the Original, ἑκάτερον αὐτῶν μὴ εἶναι πλήρη καὶ τέλειον. But becauſe the Faculties of a Mind or Spirit may be conceiv'd Abſtractively as well as the Properties and Qualities of Material Beings, and therefore if *Incomplete Abſtractive Beings were poſſible in Nature, they might belong to Spirits as well as Bodys*, I now think the Tranſlation ought to run thus; *and ſo neither the one nor the other, conſider'd by himſelf, did Really Subſiſt.*

Pag. 46. l. 22. *And chiefly in proſpect of* &c.] Rather read *and in proſpect, if not only, yet chiefly, of* &c.

Pag. 59. l. 25. *Whatſoever the Spirit hath, he receives from the Word.*] In a qualify'd Senſe, that is, *Whatſoever he receives, he receives either from the Father in or by the Word, or from the Word himſelf.* For ſo I underſtand this Aſſertion.

Pag. 77. l. 4. *Us who before were only Duſt.*] As that Phraſe ſignifies *Mortal*, and not ſtrictly, as if there were not an Immaterial Principle in Human Nature. In Scripture we find ſuch Expreſſions; Thus *Job* c. 43. v. 15. *All fleſh ſhall periſh together, and Man ſhall turn again unto duſt.*

Pag.

Pag. 103. l. 26. *No Man knows the Day and Hour of Christ's Coming to Judgment, no not even himself as the Son of Man.*] I would rather say *knew*; because it does not, I think, appear that, tho' our Saviour as Man knew it not then when he told his Disciples so, yet he still continues ignorant of it in his Human Nature.

Pag. 164. l. 28. *Existence in the Abstract.*] i. e. A Self-Existent Essence.

Pag. 211. l. 5. *If the Parallel holds*, &c.] The Father here considers the Graces and Gifts (or Powers) of the Holy Spirit, as they inhere *Subjectively* in the Person of that Blessed Spirit.

Pag. 228. l. 4. *And when he had taken and eat before them, he took what remained and gave unto them.*] This Part of the Verse is found only in the *Copt. Arab. Ethiop.* Versions, and in the present *Vulgar Lat.* with little Variation. V. *Mill. Proleg. in Nov. Test.* p. 72. col. 2.

Ibid. l. 31. *Happy were it* &c.] This Passage, which at first sight may seem to favour *Transubstantiation*, will, upon a Review, import only, that that proper Body of *Christ*, which is it self intirely in Heaven, and only *Mystically* in the Elements, *is one in Person with Christ*, &c.

Pag. 261. l 32. *Hebe.*] According to the Conjecture of the *Benedictin* Editors upon the word Νεωτέρα.

Pag. 328. l. 9. *Man could scarce otherwise* &c.] I have here restrain'd the Father's Supposition, *That after the Fall the Visible World was necessary for the Discovery of the Creatour*; in which, if he means an Absolute Necessity, he is very much mistaken. For Man's Consciousness of his own Successive and Dependent Existence would immediately have convinc'd him of the Being of a God. Himself seems to palliate it in the Parag. foregoing, ἀλλ' μὴ αὐτάρκης &c. *For if —— the Soul's Insensibility* &c. p. 327. l. 22, 24.

Pag. 342. in the Note, l. 4. *The Necessity of That Exercise* &c.] Necessity, not *à parte Dei*, as if the Exercise of his Providence were not Voluntary, but *à parte rerum creatarum*, with regard to the Creatures, which could neither begin nor continue to be or act without the immediate and continual Support of the Divine Power.

Pag

Pag. 357. l. ult. *With whom can we conceive the Father concerting the Measures of the Creation but with his Logos?*] This muſt not be underſtood Excluſively of the Holy Ghoſt, who is the Spirit both of the Father and of the Son.

ERRATA.

Vol. 1. *page* 5. *line* 2. *read* for. *Ib. l.* 3. *r.* remain'd. *p.* 28. *note. r.* ἀληθείας. *p.* 39. *l.* 3. *for* in *r.* by. *p.* 74. *l.* 10. *r.* anticipates. *p.*75. *l.* 18. *r.* Reality. *p.* 84. *l.* 20. *r.* Prerogative. *p.* 127. *l.* 32. *dele* alſo. *p.* 129. *l.* 1. *r.* theſe. *p.* 135. *l.* 18. *r.* rack'd. *p.* 160. *l.* 29. *r.* place of. *p.* 169. *l.* 17. *r.* that that. *p.* 170. *l.* 5. *for* Well being *r.* Well-Being. *p.* 197. *l.* 5. *r.* but. *p.* 207. *l.* 6. *r.* Word. *p.* 212. *l.* 6. *r.* begets. *p.* 234. *l.*14. *r.* Catechumens. *p.* 250. *l.* 29. *r.* ſuch. *p.* 256. *l.* 18. *r.* But. *p.* 267. *note. r.* ὕψωσε. *p.* 285. *l.* 6. *r.* afterwards. *Ib. l.ult. r.* cannot. *p.* 302. *l.* 27. *r.* Only-begotten. *p.* 311 *l.* 1. *for.* g. *numeral r.* a.

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Leſſer Errors diſcover Themſelves.

FINIS.

Some Books Printed for, and Sold by Henry Clements, *at the* Half-Moon *in S^t* Paul's Church-Yard.

AN Eſſay upon Two *Arabick* Manuſcripts of the *Bodleian* Library; and that ancient Book, call'd *The Doctrine of the Apoſtles*, which is ſaid to be extant in them; wherein Mr *Whiſton's* Miſtakes about both are plainly prov'd.

Some Inſtances of the Defects and Omiſſions in Mr *Whiſton's* Collection of Teſtimonies from the Scriptures and the Fathers, againſt the True Deity of the Son, and the Holy Ghoſt; and of Mis-applying and Mis-interpreting divers of them. Both by *John Erneſt Grabe*, D. D. To which is premiſed a Diſcourſe wherein ſome Account is given of that Learned Doctor, and of this ſhort Tract found among his Engliſh MSS. By *George Hickes* D. D.

An Anſwer to Mr *Whiſton's* Letter to Mr *Thirlby* Entitled *Athanaſius Convicted of Forgery.*

An Eſſay againſt *Arianiſm*, and ſome other Hereſies, in a Reply to Mr *William Whiſton's Hiſtorical Preface*, and *Appendix* to his *Primitive Chriſtianity revivid.*

Lay-Baptiſm Invalid. An Eſſay to Prove, that ſuch Baptiſm is null and void; when Adminiſtred in Oppoſition to the Divine Right of the Apoſtical Succeſſion. Occaſion'd chiefly by the Anti-Epiſcopal Uſurpations of our *Engliſh* Diſſenting Teachers. The Third Edition more Correct and Enlarg'd than the former. In which ſome Notice is taken of a Declaration lately Propos'd to to be Eſtabliſh'd, &c. with an Appendix: Wherein the Boaſted Unanſwerable Objection of the *B.* of *S.* and other New objections, are Anſwer'd. By a Lay-Hand. To which is prefix'd a Letter to the Author, by the Reverend *George Hickes* D. D.

The Second Part of Lay-Paptiſm Invalid: Shewing, that the Ancient Catholick Church never had any Eccleſiaſtical Law, Tradition, or Cuſtom, for the Validity of Baptiſm Perform'd by Perſons who never were Commiſſion'd by Biſhops to Baptize. All prov'd from the Reverend Mr *Binghams Scholaſtical Hiſtory of Lay-Baptiſm*, and from other Evidences not produc'd by that Hiſtorian.

Sacerdotal Powers: Or, the neceſſity of Confeſſion, Penance, and Abſolution: Together with the Nullity of Unauthoriz'd *Lay-Baptiſm*, aſſerted in an Eſſay. Occaſion'd by the Publication of Two Sermons Preach'd at *Salisbury* the 5th and 7th of *November*, 1710.